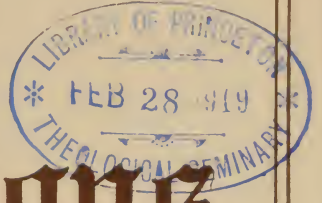




The Outlook of Missions

Volume XI
Number 2
February, 1919



Do Not Forget the Day

- ❧ *Foreign Missions asks for an Inning in all the Congregations and Sunday Schools that bear the name Reformed on Sunday, February 23, 1919.*
- ❧ *Christian Work in the Orient is just as hard and slow and dragging as the scene in the picture that adorns this page.*
- ❧ *There are so few workers; so few contributors, and so few intercessors. Will you not enroll in one of these three classes of Kingdom Builders?*



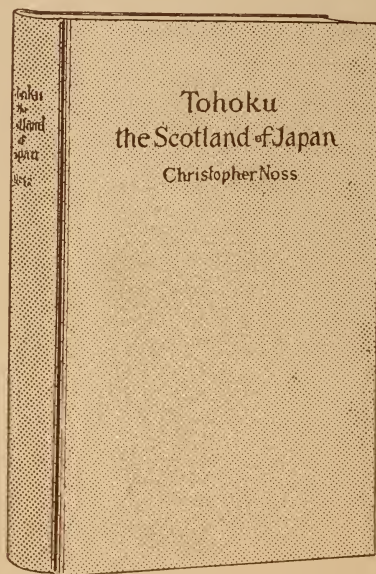
What the Missionary Review of the World Says:

Tohoku, the Scotland of Japan. By Christopher Noss and Associates of the Tohoku Mission. Illus., maps, 302 pp. Philadelphia: Board of Foreign Missions, Reformed Church in the United States. 60 cts. 1918.

This seems to be the best mission study text-book written for Japan, though its scope and avowed denominational purpose make it unsuitable for general use. Its full analytical outlines, true paragraph headings, specially prepared maps, abundant and well-chosen half-tones, concreteness of style, living interest and the breadth and catholicity of treatment make it richly worthy of commendation. While the northern section of Japan's main island supplies the background of the volume, the Empire is homogeneous enough to make what is recorded here approximately true of all Japan. One wishes that the book's wisdom of method and catholicity of spirit were equally widespread there. The usual categories of the field textbook are found under new and attractive headings, of which "Old Ways and New Laws" and "Many Gods" are good illustrations, as well as among the chapters best worth general reading. The person who would know just how the missionaries carry on their work cannot do better than to read chapters V-VII in their entirety, as the various forms of Christian effort are described and explained in a most satisfactory way. The chapter entitled "The Call of Tohoku" is really the call of all Japan voiced in a unique way. Despite its occasional denominational reference, these thirty-five pages might perhaps be reprinted for general exploitation purposes; or, better still, Dr. Noss and others equally able to write from other parts of Japan, might issue a general appeal of similar character for the entire Empire. Every field needs just such general textbooks prepared as this special one has been written.

This fine Notice of Dr. Noss' book is only one of many favorable comments that might be quoted.

No Church Officer, or Sunday School Worker, or Young Peoples' Leader, can intelligently work without a copy.



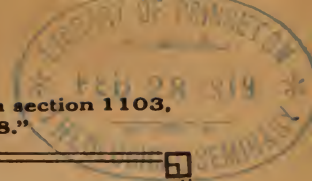
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"Acceptance for mailing at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized on June 29, 1918."



The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
Building, Philadelphia

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Subscription, 50 cents per Year, Payable in Advance

Send all Remittances to "The Outlook of Missions," Fifteenth and Race Streets, Philadelphia, Pa.

*Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under
the Act of March 3, 1879*



The Quiet Hour



For with Thee is the fountain of life: In Thy light shall we see light.

—Psalm 36: 9.

Heaven is always open, and the Son of man is always on the throne, and the angels are always coming and going. Lord, open our eyes that we may see the marvelous economy!

—JOSEPH PARKER.

May the Gospel note of love ring out more clearly this day than ever before, and may the sunshine of truth enter all hearts where ignorance, superstition and sin hold sway.

—W. M. GROSS.

“At the heart of the cyclone tearing the sky,
And flinging the clouds and towers by,
Is a place of central calm.
So here in the roar of mortal things
I have a place where my spirit sings,
In the hollow of God’s palm.”

“Thus saith the Lord”
Doth sound a chord
Swept by a touch Divine;
In full accord
To this great word,
Lord, tune this heart of mine.

—F. L. DULEY.

We must be here to work;
And men who work, can only work for men,
And, not to work in vain, must comprehend
Humanity, and, so, work humanly,
And raise men’s bodies still by raising souls,
As God did, first.

—ELIZABETH BARRETT BROWNING.

Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

—EPHESIANS 6: 10-12.

Anything allowed in the heart contrary to the will of God will cause us to fall before our enemies.

—W. J. DAWSON.

We should gain a good deal by having larger beliefs in the larger possibilities of our life, and larger confidence in the power of our religion. One or two things we must believe and declare. We must believe that Jesus Christ can keep a soul in perfect purity, with garments whiter than snow.

—J. H. JOWETT.

Just so far as we are not doing everything we can to make a world where God shall have free course and be glorified, we are keeping the fountains out of some man’s life. Directly we clear up our own social relationship, and let love and justice have their way, we shall make it easier for other men to believe in God.

—G. GLENN ATKINS.

Do you think it a mere figure of speech that we talk of the waters playing on the shore, or of the wind playing among the trees, or of the sunlight playing on the grass? These words are real, penetrative. For the creative power of the Infinite is play. It is not task work. It is the outcome of love, of liberty, of superabundant, everlasting life.

—G. H. MORRISON.

Each worker for Christ, in his own particular sphere, meets with many valleys and mountains, crooked places and rough ones, which God alone can deal with. Let him rejoice not only that God’s power is equal to the occasion, but also that there are difficulties of such a nature as to make the putting forth of that power a visible and notable thing.

—J. HUDSON TAYLOR.

The Prayer.

MAKE Thy way plain before our eyes, and lead us onward and upward. Sanctify unto us all our trials and difficulties. Help us over the hard places, and in the smooth places suffer us not to forget our constant need of Thee. Quicken and intensify our love to Thee, and help us to be compassionate and generous in all our dealings with our fellow-men. Enable us to do justly and love kindness, and to walk humbly with Thee. May we not be overcome of evil, but may we overcome evil with good. Amen.

—W. H. CLINE, D. D.

THE OUTLOOK OF MISSIONS

VOLUME XI.

February, 1919

NUMBER 2.

THE WORLD IS CALLING YOU.

THE War is over! The battle for the ideals of righteousness, justice and truth has been won. The Victory has cost enormously in money, suffering, sorrow and life-blood. Men have willingly sacrificed everything, including life, rather than yield their principles. They have left a legacy of heroic service that must be neither forgotten nor lost. The banner they have carried forward in war must be held high in the days of peace.

This privilege belongs peculiarly to the young man and woman of this generation. The new task will be harder than the old, for it will be shorn of the glamour, the excitement and the pageantry of War.

The War was won with armies. It will need more than armies to keep it won. It will require men who have the power to see and follow ideals when the world has lost sight of them; men who have the capacity to draw their motives from unseen and hidden sources; men who have wills enough to remain faithful and patient when God is working in His ordinary and more deliberate ways.

The Christian Church must accept this challenge. Upon the ministers at home and missionaries abroad will devolve the leadership.

Our appeal is to those who have heard the call of War. The call of Peace is even more arresting. The War must be interpreted to the Nations of the World. They must realize that spiritual forces are more powerful than material, that righteousness exalts a Nation, that Brotherhood and not rivalry must determine international relationships, and that sacrificial service is essential to the world's well-being. These truths are at the heart of the missionary message. They must be carried to the ends of the world.

The welfare of the world will depend upon men who have incarnated these truths in their lives and are willing to live for them.

The Mission Boards of all the Churches in Canada and the United States have consecrated themselves to this task. They need men and women in larger numbers than ever before. Every phase of the work needs strengthening. The strongest and finest qualities of brain, heart and hand are required. The demand is for ministers, teachers, physicians (men and women), nurses, agriculturists, technical workers, business men. God can use every talent a man possesses. This appeal is to you. We are face to face with a great crisis.

It is the day of opportunity for young men and women.

Again can it be said Christ has gathered His disciples about Him and with greater intensity than ever before is saying:

"Go ye, therefore, to all nations teaching them to observe all things whatsoever I have commanded you; and, lo I am with you always, even unto the end of the world."

Think and Act In Terms of the New Order.

REV. D. BURGHALTER, D. D.,

Field Secretary Board of Foreign Missions.

AMERICA is at the dividing of the ways. If we can spiritualize our material civilization we may become the big factor in the saving of the world, if not, then we will go the way of all former material civilizations.

We will be junked with the others. Emerson is reported to have said, "Our whole history looks like a last effort of divine providence on behalf of humanity."

Bishop Brent has recently said, "The time has come to do something daring and loving for the Kingdom's sake. It is antediluvian to continue to think in the continuity of yesterday. We must think and act in terms of the new order, we must think and act in terms of the Kingdom of God."

FOREIGN MISSIONS CONFERENCE.

For a number of years the writer has attended the Foreign Missions Conference of North America and in reporting impressions he has repeatedly called attention to the comprehensive international spiritual outlook of these foreign missionary leaders of America. For years these men have been thinking and acting, often unnoticed, in terms of the new order.

This world war has set all nations, and even the commonest daily newspaper scanner to thinking and talking more or less in an international manner. Of course, all this is very materialistic, mostly in terms of politics, commerce, gain or loss.

But these missionary leaders are now seen to be the "original" international thinkers and doers, and what is still more significant, they have always had only the highest kind of moral and spiritual aims and ideals.

The shouting and tumult has no doubt its effect upon them, but not in the sense of lowering the standard, but rather to define their aims more sharply, and lift

their eyes to greater heights. As when the multitude would make Jesus King because of the prospect of more loaves and fishes, He put forth a greater spiritual challenge, so these foreign missionary leaders are planning unprecedented spiritual challenge to American Protestantism in

"THE INTERCHURCH WORLD MOVEMENT OF NORTH AMERICA."

Of course we do in no wise wish to ignore the fact that the Home Missions Council and the two corresponding Women's Organizations, as also the Sunday School forces also endorsed the movement, but the initiation came from Dr. Vance, of the Southern Presbyterian Foreign Missionary Board, and the Foreign Missions Conference was the first to endorse the movement. There is no contention on this point, all we wish to set forth here is the fact that this world movement is nothing new in the circles of the Foreign Missions Conference, it is its very life and fruitage.

This Interchurch World Movement is the new and needed challenge to America to arrest the Christian conscience and enlist the heart and will of our people powerfully enough to counteract the slump which will inevitably follow the end of the strain of the world war. If we cannot make effective the slogan, "As Much for Christ as for the War," then the real war has not yet been won. Others will in due time fully set forth this great movement, I shall only give the barest outline of its leading features.

It contemplates a united *World Survey*, a united *Campaign of Education* based on the needs of men and money shown by the survey, a *united treasury*, and a *united financial drive*; and the goals to be set for life and money are to be determined by the *world's actual needs of the Gospel*, be it in America or in any of the other lands of the earth wherever thus far our missionary forces of North America have penetrated.

A committee of 100 with an executive of 20 carefully selected men of an interchurch and international mind will di-

rect the movement. In fact, after the unanimous endorsement of five of the continental bodies mentioned above, these 100 and these 20 men, are already at work on the preliminary plans and principles of the movement.

At the recent sessions of the Foreign Missions Conference at New Haven, Conn., Jan. 14-17, this whole movement was fully explained at the very first opening evening session and endorsed.

Hence every paper, speech, proposition, discussion and conversation of the whole conference was overshadowed, shot through, and shaped in relation to this all-mastering conception of American Protestantism.

It created an atmosphere where men were "loathe to differ, and determined to agree."

Men were lifted out of themselves, even men who have been accustomed for a generation to think and act in an international manner, were conscious of breathing a purer, more exhilarating air.

A UNIQUE GATHERING.

Never before has a group of such men, nearing 300, from practically all the Foreign Mission Boards and societies of North America, met before to consider a project of such immeasurable possibilities. Church history records the meetings, thoughts and acts of "Ecumenical Councils," and we hear much just now of the World Peace Council at Paris, but for scope, depth, height and spiritual aim, none approach to this one. All others have been mingled, from the days of Constantine to Paris, with material, political, worldly elements. But this one has absolutely only spiritual elements and great world aims of peace.

The fact is that many of the men who sit at the Paris World Council for Peace have sat in closest advisement and counsel with the spiritual leaders who sat in New Haven.

The time has come to think and act in terms of the new order, in terms of the Kingdom of God, and unless American Christendom can lose itself in one such a united supreme challenge to the statesmen, diplomats, and captains of the

world's commerce and industries, we fear the ghosts of past dead and buried material world dreams will again stalk across the new world order which is emerging out of this cataclysm, and the last state will be worse than the first. But we have hope. "God is working His purposes out, as year succeeds to year, God is working His purposes out, and the time is drawing near, nearer and nearer comes the time; the time that shall surely be, when the knowledge of God shall cover the earth as the waters cover the sea."

Our Work Among the Jews.

MISS CARRIE HORNADAY.

THE story of the persecution of the Jews by the Russians, chiefly through the influence of Von Plehoe and by the "Black Hundreds" and their subsequent flight to other countries, especially the United States, is too well known to you to be told here. The difference in religious beliefs is also known, but the fact that there are three million Jews in America, one-half of whom live in Greater New York and 98% of whom have no knowledge of the New Testament, is sufficient challenge for our Church to engage actively in the work of Christianizing the Jews. Too long have we accustomed ourselves to consider the Jew as the greatest enemy of Christ. Although generations following those who cried, "His blood be upon us and our children," have succeeded in keeping away from the teachings of "The False Prophet" and in despising Him for the same reasons their ancestors did.

The modern intelligent Jews, however, who live in civilized countries and take part among industrial and learned of their country have given up the belief in a personal Messiah. If they believe at all their belief centers about God and eternal life. They are hungry for an inward and spiritual life, even though they do not openly admit the same. They can speak warmly for justice and truth, work untiringly for their fellow-men, may be good, devoted, moral, even religious men,

but they do not possess that fountain and source of power from which the disciples of Jesus draw or possess that light which Christians follow. That is why so many Jews are turning to Christianity. Yet as soon as they begin to entertain Christianity their positions among their own people become strained. They are hated and persecuted by their Jewish brothers wherever an occasion presents itself. Because of this many who began to be Christianized, being without protection, have ceased to become Christian or have Gentilized or disguised their names so successfully that it makes it very difficult to follow their missionary work. They become merged in the Church and their Jewish origin is not known.

For some time thoughtful Christians have been seeking some way in which to reach and bring salvation to the Jews.

About seven years ago, Rev. W. Walenta organized a Jewish Mission in New York. He was drawn into the work in the following manner: One evening as he walked along one of the streets of Brooklyn he was irresistibly compelled to listen to the singing of some people who came from a hall. He entered the hall and noticed about 20 Jewish people gathered together listening to the preaching of the Gospel by a Jew himself. Rev. Walenta investigated the cause with peculiar interest. He was called upon to speak, and at the close of the meeting was asked by several men for the privilege of visiting him. He received a circle of Jewish men who came to him at home and at church to be instructed more particularly in the Scriptures. He could not carry on this work in addition to his congregational activities, and with the help of other ministers a missionary was engaged, but it soon became evident that the work could not be carried on successfully as a private concern.

At an earlier time Rev. Walenta had expressed his wish to the Board of Home Missions of the Reformed Church in the U. S. to take up work among Jews, but it had not materialized. The petition was renewed, and on July 1st, 1916, the Home

Mission Board appropriated \$3,000 for the first year for its support.

The mission was housed in a three-story building at 243 Wallabout street, Brooklyn, and was placed in charge of Rev. W. Walenta, pastor of the German Emanuel Church, as superintendent, and of Rev. William Diekmann as missionary and field laborer. Here the Gospel was preached every Wednesday and Friday evenings.

Because of the increased numbers attending the mission, it was found necessary to lease a larger church. The German Evangelical Church, at 125 Harrison avenue, was secured and has been occupied since the 1st of December. The opening exercise was held on Saturday evening, December 1st, and was attended by a large number of Jewish people. The service, in which five different languages—English, Hebrew, Yiddish, Syrian and German—were used, was in charge of the field worker for the mission, Rev. William Diekmann.

In addition to the church, a storeroom in the neighborhood has been rented, which is used for a reading room and the holding of mothers' meetings.

After moving into the church it was decided best to purchase it. Six thousand dollars of the \$21,000 necessary have already been raised, but contributions are earnestly solicited from the Church and friends for the cause.

It is a worthy cause, and the work already achieved, although the immediate results must necessarily be slow, as it is intensely difficult to reach the people and make an impression on them, have been so noteworthy that in time we can confidently expect a regularly organized Christian church among the Jews.

Will not each of you do something toward bringing the Living Christ to the knowledge of these our fellow-men who, although sharing our hardships, being useful citizens, serving in our armies on land and sea in this conflict for righteousness, liberty and democracy, still sit in darkness?

Burlington, N. C.

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Recruiting Soldiers for Christian Service.

MEN and women who have been in unselfish service overseas or who have had a large and heroic part in the great war have had their ideas and ideals revolutionized. They will not soon be willing to return to devote all their energies to petty tasks and unnecessary routine in the office, the shop, the classroom and the local church. These men and women are returning rapidly to civil life. The question is: how will their energies be directed; how will their larger ideals find expression?

This problem has been foreseen and preparations have been made to meet it by the War-time Commission of the Churches, which has appointed a committee on "Recruiting and Training for the Work of the Churches at Home and Abroad." Rev. Frank W. Padelford, executive secretary of this committee, writes that plans have been made to present to the men returning from the trenches and from various phases of war work the claims of Christian service. Surely there could be no more stirring appeal to heroism and self-sacrifice than that presented by missionary work in hard fields. There is here the "moral equivalent of war," and a great work campaign that is inspiring enough to appeal to the most noble and energetic spirit. There is also in this field unlimited opportunity for leadership and for pioneer work.

The men are to be approached through the chaplains, the religious work directors of the Y. M. C. A., the pastors of the different churches near the camps, and others who are in intimate touch with the men. It is also our intention to send into the camps some of the leading ministers,

home and foreign missionaries, and others, to present the claims of Christian service. Literature and posters are being prepared, and will be distributed generously.

It is believed by those who are most intimately acquainted with the situations in the camps, that many men can be found who will respond to this appeal. It has already been tried out among the English troops and in some of our Southern camps. A surprising response has been secured.

The Church now has an opportunity to secure men who are so sorely needed to recoup its depleted ministry at home and abroad. Large numbers are needed both in America and in the non-Christian world. The committees are, however, not so much anxious about quantity as about quality. They hope to enroll the best and ablest men who can be found. Only the best men can adequately meet the new situation.

The Church and pastors must be on the lookout for the men as they return quietly to their homes. Very much depends upon the home churches and the way they receive the men. Their return can be made simply a social jollification, or it can be made a great religious welcome. The Committees of the War-time Commission and of the Young Men's Christian Association therefore appeal to the pastors of our American churches to take advantage of the hour and seek to direct the thought of their young men to the call of the Kingdom. Many are only waiting for the right leadership to direct that solemn dedication, which they made of their lives to the cause of Liberty, to a new dedication to the service of Jesus Christ.—*The Missionary Review of the World.*

The Meeting of the Executive Committee.

THE Executive Committee of the Board of Home Missions met at headquarters on January 16th and 17th. The usual routine of business claimed the attention of the members. The following presented their resignations: Rev. William H. Snyder, Salem, Altoona, Pa.; Rev. Robert Thena, Central Avenue, Indianapolis, Ind.; Mrs. Arthur Lyon (Miss Gertrude Cogan) as Field Secretary of the Woman's Missionary Society of General Synod.

The death of the Rev. F. E. Keller was also announced, and the Mission at Emporia, Kansas, declared vacant.

Bethany Tabernacle, Philadelphia, Pa., of which Rev. H. H. Hartman is the pastor, having fulfilled its conditions as a part of the Philadelphia Program, went to self-support on January 1, 1919.

The following were ordered to be commissioned: Rev. L. C. T. Miller for Louisville, Ky.; Rev. Hugh S. Maxwell for Vandergrift, Pa.; Rev. John K. Wetzel for Juniata, Pa.

The Committee took favorable action on co-operating with the Inter-Church World Movement of North America in which the leading Protestant Churches are interested.

It also voted a contribution of \$100 to the Missionary Education Movement.

The General Secretary submitted the outline of a report to be presented to the special meeting of the General Synod of Altoona on March 4th, covering the Home Missionary problems which the recent world conditions have precipitated.

The Departmental Superintendents presented their reports. Mr. Wise, representing the Church-building Department, reported that seventeen Church-building Funds were received during the past Quarter. The total number of Church-building Funds in the possession of the Board being 634. He likewise called attention to the fact that in six years the net worth of the Board

was increased from \$186,218 in July, 1912, to \$353,248 at the end of 1918. One Mission Church, Tabor, Philadelphia, was dedicated during the Quarter, and the amount of \$900 was raised in pledges and cash on the day of dedication in November. He likewise reported that the Home Mission Day offerings this year amount to \$3,000, which is more than \$1,000 less than a year ago.

Superintendent Horning reported for the Department of the West. He spoke of the difficulty which he experienced in securing men for the vacant Missions in his territory. He stated that he had challenged ten men for Grace Mission, Chicago, and everyone of them declined to come. Recently the General Secretary was told that the Fifth Avenue Presbyterian Church of New York City had over two hundred applicants, and a Presbyterian Church in Philadelphia which is vacant, has one hundred and fifty. But Grace Reformed Church, Chicago, goes begging for a pastor. Mr. Horning spoke in encouraging terms of the splendid work done by Miss Myra Noll, who is serving as a Deaconess in our Mission at Sioux City during the temporary absence of Rev. Ralph J. Harrity. During the month when the influenza was at its height she made 350 calls on the sick and others and has greatly endeared herself to the members and non-members in Sioux City.

Superintendent Mullan reported for the Department of the East. He gave most of his time during the past Quarter to the work of the Joint Committee on War-Production Communities. He visited Seven Pines, Va.; Saltville, Va.; Bristol, Tenn.; Kingsport, Tenn.; Maryville, Tenn.; Jacksonville, Tenn.; Sheffield and Muscle Shoals, Ala., checking up and completing surveys and making recommendations to the Joint Committee. He also gave time and thought to the organization of the Protestant Churches of Baltimore to meet the religious and social needs upon a War-time Program.

Superintendent Souders reported for the Immigration Department, and called

special attention to the problems of Americanization growing out of the War. He stressed the importance of employing American students to teach in Immigrant Vacation Bible Schools during the Summer months, and the Board, upon his recommendation, took favorable action regarding this matter. Dr. Souders has recently been celebrating the fifteenth anniversary of his Superintendency and the organization of a number of our Hungarian churches in this country.

Treasurer Wise reported net receipts for the Quarter in the General Fund of \$28,400, and expenses of \$34,070; in the Church-building Department, net receipts of \$12,323, and of this amount \$7,224 was in the form of Loan Church-building Funds and \$3,000 in the form of Gift Church-building Funds. The increase in the receipts for the last six months over those of the same period a year ago is \$10,000, but the increased demands upon the treasury by reason of the enlarged work which the Board has undertaken has more than consumed this increase in the receipts.

The next meeting of the Executive Committee will be held on April 8th, in Philadelphia.

A Beautiful Act.

The up-State papers recently had an account of the sudden death of Mr. William H. Schearrer, which brought to mind a very beautiful act on the part of this aged saint. It was in November, 1913, that the Rev. George B. Smith, of Kutztown, Pa., pastor of Christ Church, Bowers, Pa., invited the General Secretary to spend a Sunday with him in his charge. At the morning service at Bowers Mr. Schearrer came forward and laid a check of \$500 upon the altar to establish "The William H. and Catharine A. Schearrer Church-building Fund." In connection with the giving of this offering he stated that he and his wife had a thank-offering box into which they dropped occasionally some money as an expression of gratitude to God for blessings received. They made their living

by trucking and selling the product in the neighboring towns and community. They had intended to leave the contents of the thank-offering box undisturbed for a year, but at the end of ten months their curiosity to find out how much the box contained got the better of them and upon opening the same they discovered that there were over five hundred dollars in the box, and then decided to establish a Church-building Fund with the same. So upon the records of the Board, under Number 350, stands "The William H. and Catharine A. Schearrer Church-building Fund." The same was invested in St. Mark's Mission, Cumberland, Md., where it has been doing splendid work ever since. This Mission has recently gone to self-support and the Fund given by these good people five years ago has helped to make the progress in Cumberland possible. Now that these good people rest from their labors we have the evidence that their works do still follow them.

Another Beautiful Deed.

Through the bequest of William S. and Sarah A. Klee, late of Womelsdorf, Pa., the Board of Home Missions has come into possession of two Church-building Funds of \$500 each, one to be known as "The William S. Klee Church-building Fund," and the other as "The Sarah Ann Klee Church-building Fund." In connection with the announcement of this bequest their pastor, Rev. D. K. Laudenslager, writes concerning these people as follows: "I cannot help but add a few words about the beautiful character of Mr. and Mrs. Klee. They lived a plain, simple but real Christian life. If every congregation had only one hundred members like these sainted people there would always be a good attendance at the services and every cause would be properly supported. Neither missed services or Holy Communion unless prevented by sickness. Church and religious papers were read regularly and eagerly. They had little to say, but knew the needs of the Church

and the Kingdom of God and always gave liberally of what they possessed. At the same time they were thoughtful of the poor and needy of the community. I am sure it gave them joy to serve and to give."

It should also be stated that a similar bequest of \$1,000 was made to the Board of Foreign Missions.

Notes.

REV. E. E. SENSENIG, pastor of St. Paul's Mission, East Allentown, Pa., writes: "This was the very best Christmas I have ever had. We had a 'White Christmas' service on Sunday evening in the basement of the church, with about 350 present. The Sunday School classes brought their 'white gifts for the King' and these were piled up at the foot of the altar and afterwards sent to the Deaconess Home and the Orphans. The money offering was about \$65. On Tuesday evening we had the regular 'old-time Christmas Festival' when the children 'said their pieces.' We had about the same number of people present. Both nights we had very heavy rains. Mrs. Sensenig composed the 'six-part Service for the Beginners and the Primary Department. Wednesday morning we had early-dawn services at 6 o'clock. I read the prophecies on the Lord's second coming, and the choirs rendered anthems and selections. There were about 75 present."

* * *

Elder Joseph Banks recently presented to the Mission at Wilkes-Barre, Pa., of which Rev. T. R. Dietz is pastor, a very handsome aluminum individual communion service. This was given as a Christmas gift to the congregation and was an agreeable surprise and most heartily accepted.

* * *

Dr. D. B. Lady, who is supplying the Mission at McKeesport, Pa., reports that the pastor, Rev. Paul B. Rupp is hoping to return to the congregation early in February. This Mission gave a Home

Mission Day Offering of \$37.50 and an offering of \$129 to the Orphans' Home.

* * *

The following interesting information is given by Rev. Robert J. Pilgram, pastor of St. Peter's Mission, Lancaster, Pa.: "I believe that we have a right to feel proud of the advancement of our work, and I hope that our progress will cause this Mission undertaking to be all the more justified in your sight. Last year, the receipts doubled over 1916; and this year almost doubled over last year. Even with the interruption of the epidemic quarantine we have not fallen back, and we have carried out our program, except with a little delay in several events. Our Christmas offerings were remarkable: \$82 for the Orphans as against \$25 last year; and \$24 for Ministerial Relief, as compared with about \$10 last year. This increase was due to the use of 'White Gifts for the King' in connection with our usual 'Forms and Hymns for Christmas.' We laid no special emphasis on increased giving, but the influence of the service was such as to develop it. Every Sunday School ought to use this service. Even at that, only 100 of the 200 envelopes given out have been returned. Later results may make it higher."

* * *

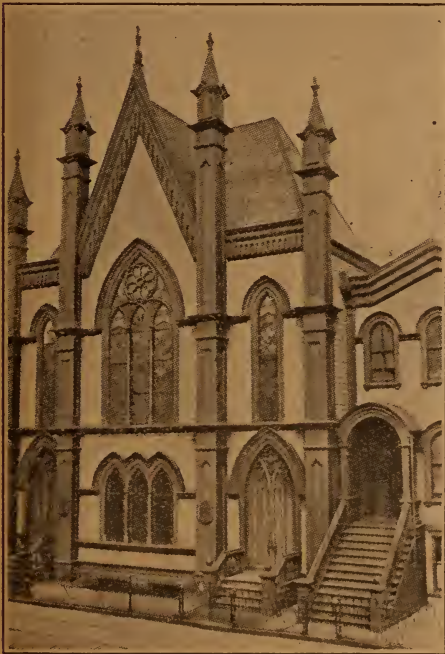
The Dewey Avenue Reformed Church, Rochester, N. Y., of which the Rev. Addison H. Groff is the Missionary, has just launched a campaign to double its membership during 1919. The first step in this drive is for "100 new members by Easter." A series of special services will be held, culminating in Palm Sunday. The work will be kept at high speed until Easter, then they will relax and get ready for a Fall drive, culminating some time before Christmas.

* * *

The work of the Board of Home Missions was presented in addresses by Treasurer Wise during the month of January to Heidelberg Church and Bethany Tabernacle, Philadelphia, and also to Emanuel Church, Minersville..

The following extracts taken from a letter written by the Rev. E. A. G. Hermann, pastor of our Calvary Mission, Scranton, Pa., may be of interest to some of the readers of THE OUTLOOK OF MISSIONS:

"This has been my busiest and happiest quarter here—perhaps the happiest because the busiest. Last month I told you of the events and experiences of the epidemic. We felt almost knocked out, but we got on our feet again and December found us running at good speed. . . . We have had a good Christmas—in fact, the most pleasant we have spent here. We had our Christmas service on Sunday evening before Christmas and repeated the musical numbers last Sunday. On the first night there was a downpour of rain, but our Church was filled. We had an inspiring service, rendering Adam



Geibel's "His Natal Morn." Our offering for the Bethany Orphans' Home was the best we have had. Never have Mrs. Hermann and I felt so deeply the kindness and good-will of these people. They seem to take a real delight in everything. One of the modes of expressing their love and appreciation was to present us with gifts at the Christmas service, the parson receiving a beautiful gold watch and his wife an envelope containing money. It was a complete surprise and we cannot tell you how much we appreciate it all. Our church was one of the most artistically decorated in Scranton. As you cannot see it, I will try to give you some sort of description of it. Immediately upon passing through the unsightly vestibule with its dingy green and damp walls, one entered into a veritable fairyland in which the soul was touched with a sense of beauty by the harmonious blending of colors and graceful forms in which the decorations were arranged. The color scheme was predominantly white with green and a dash of red. From the chandeliers hung large clusters of stars tied to the ends of dainty white ribbons which were thrown over garlands of evergreen, the bright lights shining through the ribbons and stars. From the ceiling above the chandeliers were suspended almost a thousand white streamers which curved gracefully in all directions, forming a canopy effect over the doors and stained glass windows. All around the walls there was a border of evergreen two feet deep with here and there a bright red poinsettia. The wall back of the platform was solid evergreen with poinsettias. Against this background stood the symbols of the Christian religion and of democracy—a large white cross in the center, standing on the rock of ages for sacrifice and truth, a golden crown for victory, a white dove

The Board of Home Missions of the Reformed Church in the United States has recently taken title to the church property at 121-123 Harrison avenue, Brooklyn, New York, in behalf of the Brooklyn Jewish Mission, of which the Rev. William Diekmann is Field Secretary and Director. This work was originally started in the interests of the Jewish people who live in large numbers in this section of the city of Brooklyn, and the acquisition of this property on the part of the Board of Home Missions of the Reformed Church in the United States in no way diverts the Mission from its original purpose, but rather enables it to carry forward the work more effectively and adequately.

for peace, a golden star for hope (the star reflected the light that radiated from the cross). From the foot of the cross sprang a bright red flower and green branch, symbolizing joy and immortality. In the window to the left of the platform hung our service flag with eleven stars, and in the other window, the red cross for mercy. Arranged in semi-circular form, one in each window and one in the center at the foot of the cross, were three sets of beautiful flags of the Allies, 18 flags in all. The effect was wonderfully suggestive and inspiring. . . . I am glad that we did have to work hard night and day for a week, for it helped to create an atmosphere which was rich with the suggestiveness of Christmas.

We have been co-operating with the War Community Service Committee. It was planned to cover the entire city on Christmas eve with groups of carolers, sending out over the cold, crisp wintry air the message of peace and good-will so that the lonely and sad and sinful should be reminded of the angels' Song. We had organized two groups from our church and we were counting on a really enjoyable service, but, alas, the carolers were ordered to stay in doors at the threat of getting sick or worse! Rain! Rain! Rain! Next year they will try the movement again—here's for good weather! Does not God account our motives and desires and good intentions if the limitations of life prevent the acts of service?"

* * *

Many of the messages of good-will received by the General Secretary at the beginning of the New Year, from the Missionaries, are worthy of notice, and we are quoting here just a few of them:

"I take this opportunity to express my sincere gratitude in behalf of the congregation for your kind support during the departed year. With the new year we realize the dawn of a new era and we feel the far-reaching responsibility of the Church to mold the future destiny of

the new world order in the likeness of the Kingdom of God. Offering ourselves with increased devotion to the great task before us, we ask your continued support and care."

—REV. A. BAKAY, Hungarian Mission, Akron, Ohio.

"Your kindly Christmas and New Year wishes and words of encouragement came to hand. The words of cheer and the viewpoints of a splendid vision and goal for 1919 were like balm—comforting and health giving. May the Great Head of the Church grant you as Secretary the full realization of all the plans—may they 'go over the top.' The hour is a momentous one, unique in history. May the Grace of God not forsake you nor the Board, that each may measure up fully to the expectation."

—REV. F. C. WITTHOFF, Terra Haute, Ind.

"I want to acknowledge your letter of the season's greetings and to most heartily wish you a Happy New Year. My feeling is that we stand at the very entrance now of a year filled with the greatest opportunity that we as a Church, as servants of the Lord, have ever known. This is the sentiment with which I am trying to rally myself and my people for greater things in the year that we are about to enter."

—REV. C. A. ALBRIGHT, Grace Mission, Detroit, Mich.

"I appreciate very much your kind Christmas greetings. Putting this in a postscript is intended to show that it is *greatly* appreciated. We missionaries like such a brotherly touch of interest; and this one, at least, would welcome an occasional word, telling him where or how he might strengthen the work."

—REV. F. W. BALD, Trinity Mission, Detroit, Mich.

"God calls upon us to bear our cross and cast our burdens on Him. But man reverse the order and seeks to shun the cross bear the burdens."

A United Missionary Drive.

AT A meeting of representatives of the Home and Foreign Missionary Organizations of the United States, held in New York City on December 17th, a plan was set forth to conduct a united campaign to finance all allied Protestant Home and Foreign Mission enterprises in one united drive. The comparative ease with which over \$200,000,000 was raised in ten days for war-work, and the immensely greater need of world-wide evangelism and Christian education has produced the convictions that a united appeal on a larger scale will bring a more adequate response.

It is proposed that, after at least a year of the study of the needs of the different fields in America and overseas, these definite needs of all the Protestant missionary agencies shall be collated and estimates made of the funds required. The united drive may mean the gathering of money and pledges amounting to between \$100,000,000 and \$300,000,000 for one year. Such a program would necessarily be preceded by such a survey of occupied and unoccupied fields that the neglected areas may be cared for and overlapping may be corrected. The results of a united military campaign in Europe and Asia have brought out the reasonableness of a united missionary campaign to win the world to Jesus Christ. There are dangers in such a huge undertaking, but the very largeness and idealism of the plan has appealing power.

As a result of the conference, a representative committee of fifteen was appointed, with Dr. S. Earle Taylor as chairman, to formulate a definite plan to be presented for consideration at the January meetings of the Foreign Missions Conference and the Home Missions Council.—*The Missionary Review of the World*.

The Church can give the driving power of Faith, without which no great ideal can be realized. To doubt is to fail; to believe is to conquer.

Observations of the Treasurer.

J. S. WISE.

I WAS sitting near the window on the nineteenth floor of No. 25 Madison Avenue, New York City. Problems of nation and world-wide significance were being discussed. The Home Missions Council was in annual session. Looking out of the window, I saw many other high buildings. Down in the street men and women, autos and wagons, carriages and cars were moving about in kaleidoscopic fashion—fascinating in the extreme—each finding its way through the intricate mix-up without collision or confusion.

All this was taken in with a glance. Directly opposite from my window stands one of the old down-town churches. I found myself, during one of the pauses in the program, looking right down upon its roof. At one time it was the most imposing structure in the neighborhood. Now it is hemmed in and surrounded by other imposing buildings that completely overshadow it. The picture startled me. I wondered whether it was a true picture of our age. Have we permitted the world's commerce, its pleasures or its public demands to, in like manner, overshadow the demands of our Lord and His Church? Do His commands, "follow me," or "go ye" grip us with the same insistence as the calls of our business, out of which comes our daily bread? I fear they do not.

Just because we allow trade and pleasure to overshadow the church, we have the down-town problem in practically all of our American cities today.

Much of the time of the Home Missions Council was spent in discussing this great question. The church as at present organized for worship, does not seem to function properly in these districts. Often after years of struggle, it finally closes up shop, and moves into a more favorable field. The supporting members have long since moved away, and the church follows them. It is not my purpose to find fault with this order of things, but rather to call attention to

the new demands upon the Home Mission Boards, by reason of it. In hundreds of instances where the old members formerly lived, thousands of others have come to take their places. Their mode of living is different. Their ideals are different. That which appealed to the former residents does not in any way appeal to the newer ones. Their likes and dislikes are different, and no matter how much we may deplore it, the old church is overshadowed with new conditions which it must either meet or move out. To stay and not meet the new conditions, means death. To move out is by far the easier way, and hence "the flitting" takes place. Many such a change, I am satisfied, has been blessed and owned of God. New communities have been benefited and blessed. Strong organizations have resulted, whose influence and power for good have been greatly strengthened and multiplied over that of the old. There is, however, a sad side to the story. Seemingly very few of the old churches that have grown strong in their new fields feel any responsibility whatever for the old community which they left. "For the Lord thy God bringeth thee into a good land" and "When thou hast eaten and art full" then "Beware that thou forget not the Lord thy God, which brought thee forth out of the land of Egypt, etc.," it seems to me, should show us our responsibility not only to God, but to our old field of labor as well.

Where the old church could no longer function, Home Mission Boards can. Social settlements, community houses, forums, labor temples, Americanization schools, and the like, are gripping the activities of these districts in a way that the formally organized church (as we understand it) cannot do. The maintenance of this kind of work is expensive and therefore the old church that felt itself inadequate to the task, should at least finance it. The Home Mission Board is not facing its full task, if it be content to simply help weak churches in such places where they ought to be es-

tablished. It must permeate all these forms of service, with the Spirit of the Christ, if the service itself is to be at all justified. And who can question the value of this kind of work in the face of what is being accomplished by it every day? Our Jewish work and our Japanese work partake of this character. We need to do much more of it.

The Y. M. C. A., the Red Cross, the Salvation Army and all the kindred organizations and activities already referred to, are nothing more than certain phases of the Church of Christ at work. They cannot overshadow the church, for they *are* the church—the church inspired into special forms of service. The twentieth century frontier of Home Missions is to be found in our American cities. Many towns and villages may be over-churched, not so in our great cities. True, if we are to minister to certain classes and types only, many a city is overchurched; but if we are to reach the cosmopolitan and polyglot masses, practically all of our cities are very much *under-churched*. In order to reach them, the church must adopt such forms and methods as will do the work, or be overshadowed and fail in its task.

The importance of the American city cannot be overestimated. Never in all history did any nation wield such power for good as America does today. "Save America and you can save the world." But you cannot save America until you save the American city.

Instead of wasting time prating about "church unity" and doing nothing while waiting for it, better far "lift up your eyes, and look on the fields; for they are white already to harvest." I believe in unity, too, but I also believe the work of the Kingdom must not cease while we are talking about it. The King's business requires haste.

"Shall there be a common standard of right and privilege for all peoples and nations?" President Wilson inquires, "or shall the strong do as they will and the weak suffer without redress?"

Our Work Among the Colored People.

MISS OLLIE JANE CLINE.

THE Reformed Church in the United States for a number of years past has felt the urgent need of aggressive Christian work among the colored people of the South. We realize there is a large field for usefulness in the further uplift of the colored race in this country. From time to time within the bounds of our denomination there have been individual efforts put forth in this direction.

There are twelve million negroes in the United States. Only three million are in the Christian Church. Nine million of these precious souls present to us a mission field vast and appealing. Who shall be the workers in this neglected field? Consecrated teachers and evangelists of their own race must be the ones to lead these nine million to Christ. They must be trained for their work. There are many now trying to work, but are untrained, some even illiterate. Behold the harvest! Where are the reapers? Thirty thousand ministers in all the colored denominations in the United States, and of this number only three thousand are regarded as fully competent for the sacred task resting upon them.

To do effective work the colored people must have better homes, better grade of schools, better trained leadership in their pulpits, their Sunday School work, and in all their church affairs. Experience has given emphasis to the fact that the future usefulness of the black people depends very largely upon the type of their ministry, it being manifest that they must have educated men in their pulpits in order to hold their educated young people and to lead them in the work of the Church in the future.

The greatest appeal that a missionary from the heart of Africa can make is this: "The people are in ignorance, they are in sin, their religions are full of errors, they do not know our God. We have a real gospel of life, and we must take it to them, for they are capable of receiving and are glad to hear." This is precisely the appeal that can be made on

behalf of the lower half of the negroes at our very doors. It is splendid to have a missionary spirit, but God knows no home or foreign lands—He simply knows that a black man in America may be as needy as a black man in Africa, and His Gospel will help both alike.

Intellectual, industrial and moral prosperity must be the heritage of every citizen, so that the body politic may reap the best results. Prosperity has no prejudices with the Christian. He does not ask the color or condition of the person seeking it, but to all mankind he speaks alike, in no uncertain tones, and says, "Develop all the powers of mind, body and heart given you by God, and though you are white as snow, though you are red as crimson, though your skin be black as midnight, you will find me near at hand."

We must do more personal work. General John E. Roller, at Harrisonburg, Virginia, of his own initiative and relying upon his own resources, has been carrying on a modest work among these people in the State of Virginia. The late Dr. J. L. Murphy, of Hickory, North Carolina, had for a number of years gathered at least once a week in his own study the colored ministers of his community for the purpose of giving them instruction in the preparation of their sermons and the art of preaching.

The white man has an obligation toward the colored people—because the negro is ignorant, because he is having a hard battle to win industrial competence, because he is sinking under the burdens of awful diseases, and because he has not yet attained unto the full stature of moral manhood which every Christian is supposed to reach. It is because we of the South love our homes and want to protect them, that we must no longer remain ignorant of this question. It is because we were born in a section immortalized by such spirits as Lee and Jackson, who gave their lives for its welfare, that we, in this hour of our Southland's greatest need, will not prove traitors, but will, with the hearts of true sons and daughters, bring to its aid the largest knowl-

edge, the sanest judgment, the clearest thought which loyal people can bring.

Where may young men and young women go to receive training? The Darby Bible School, at Bowling Green, Kentucky, is one of the few training schools for colored ministers. We are glad as a Woman's Missionary Society to give some help to this worthy school through our quarterly budget to Home Missions. In connection with this institution is Bowling Green Academy, where both young men and young women receive education and Christian training. A very small tuition is charged; and the young people work their way through by doing service in the white families, boarding houses and hotels of the town. In this way they manage to buy their school supplies, pay tuition and provide themselves with clothing. It is a hard struggle and want is often at their door. They come from the little mining towns and black districts of Kentucky, from the poorest homes. They desire to rise above the common level of just working to eat and sleep. They see a light and want some of that light, so they can be of better use in the world. Many of the girls become teachers, and you will find them holding forth in the schoolhouses for colored people scattered throughout the State. The teacher teaches a better way to live, and such communities are uplifted to a surprising extent by the efforts of the young woman who receives training for her task. Because of their poverty some of them attend school as long as eight years. Some cannot meet their expenses, for wages are small, but they allow them to keep on going to school. And how does the school manage to do this? The teachers make the sacrifice. They simply go without their salary, small as it is. It is indeed touching to see the sacrifices these noble men and women make for their race. They trust in Christ to supply their needs. This is real missionary work. Women, be loyal to your quarterly budget and thus help this worthy cause.

We also have work at Louisville, Ky. Two churches are located in the colored

section. The first church was started about twenty years ago, when Rev. John White, missionary in charge, was a student in the Presbyterian Theological Seminary. This work started as a Sunday School, but it grew and branched out into different forms carried on in an institutional church. Kindergarten work for the children, playground for the children, mothers' clubs, cooking and sewing classes, carpentry and mason work for men and boys. The second church was organized about the same time.

During the spring of 1917 a campaign for \$20,000 for grounds and equipments was waged in the Presbyterian and Reformed churches of Louisville for this work. Dr. Kriete, of our Reformed Church, was chairman of the committee. More than the allotment was raised. These two churches are ministering to the physical, mental, moral and spiritual welfare of hundreds of the colored people of the city.

What has the Reformed Church contributed to this worthy cause? In 1914-1917 we gave \$2,325, or \$775 per year. The budget for 1917-1920 is for \$9,000, or \$3,000 per year.

Here is a great field ripe for the harvest. Here is a race stretching out its hands to us. We know their life, we know their needs, we can help them if we will. God pity the Southern Christians, the Southern churches and the Southern States if we do not awake to our responsibility in this hour of opportunity. We need a vastly multiplied amount of money; we need a volume of deep, earnest heartsearching, prayerful sympathy; we need an outpouring of the most splendidly endowed and gifted life. What we have done in the past has been good; what we do in the future must be a thousand times better.

Remember Paul, who knew no race; Lee, who labored unselfishly for his own slaves; Jackson, than whom the colored people had no better friend; yea, Jesus Christ Himself, with yearning heart, waiting to help this belated race.

It is not the negro that is on trial be-

(Continued on Page 78.)

MISSIONARY FINANCE

BOARD OF HOME MISSIONS.

General Fund Receipts for December, 1918.

<i>Synods—</i>	1918.	1917.	<i>Increase.</i>	<i>Decrease.</i>
Eastern	\$7,985.90	\$4,827.37	\$3,158.53	.....
Potomac	2,345.61	1,243.18	1,102.43	.....
Ohio	2,216.81	1,695.18	521.63	.....
Pittsburgh	1,260.50	1,194.50	66.00	.....
Interior	74.40	30.00	44.40	.....
German of the East.....	489.82	177.88	311.94	.....
*Central	25.49	49.81	.....	\$24.32
*Northwest .....	.....	25.00	.....	25.00
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	743.45	771.00	.....	27.55
Y. P. S. C. E. ....	.....	15.25	.....	15.25
All other sources.....	103.44	76.87	26.57	.....
	\$15,245.42	\$10,106.04	\$5,231.50	\$92.12

Increase for the month, \$5,139.38

Net receipts from July 1, 1918, to January 1, 1919.....	\$44,715.62
Net receipts from July 1, 1917, to January 1, 1918.....	36,115.14

Increase in General Fund..... \$8,600.48

Church-building Department.

Net receipts from July 1, 1918 to January 1, 1919.....	\$22,468.88
Net receipts from July 1, 1917, to January 1, 1918.....	21,195.16

Increase in Church-building Department..... 1,273.72

Total Increase Six Months..... \$9,874.20

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$675.50 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS.

Comparative Receipts for Month of December.

<i>Synods.</i>	1917.			1918.			<i>Increase.</i>	<i>Decrease.</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern	\$3,993.10	\$1,581.68	\$5,574.78	\$8,029.91	\$702.50	\$8,732.41	\$3,157.63	.....
Potomac	954.57	1,050.00	2,004.57	2,977.45	257.50	3,234.95	1,230.38	.....
Pittsburgh	1,194.50	30.00	1,224.50	1,260.50	50.00	1,310.50	86.00	.....
Ohio	1,672.00	238.78	1,910.78	2,416.81	224.00	2,640.81	730.03	.....
Interior .....	.....	25.00	25.00	174.40	130.00	304.40	279.40	.....
Central	533.63	158.65	692.28	1,128.45	324.00	1,452.45	760.17	.....
German of East....	220.00	141.00	361.00	633.49	50.00	683.49	322.49	.....
Northwest	200.00	295.89	495.89	273.50	333.00	606.50	110.61	.....
Southwest	132.18	50.00	182.18	237.27	56.00	293.27	111.09	.....
Bequests .....	.....	500.00	500.00	.....	500.00	500.00	.....	.....
Annuity Bonds....	.....	2,000.00	2,000.00	.....	2,000.00	2,000.00	.....	.....
W. M. S. G. S. ....	.....	1,692.09	1,692.09	.....	1,386.50	1,386.50	.....	\$305.59
Miscellaneous .....	.....	5.75	5.75	.....	21.94	21.94	16.19	.....
Totals.....	\$8,899.98	\$7,768.84	\$16,668.82	\$17,131.78	\$6,035.44	\$23,167.22	\$6,803.99	\$305.59

Net Increase, \$6,498.40

ROLL OF HOME MISSIONS

OHIO SYNOD

MISSIONS.	MISSIONARIES.	MISSIONS.	MISSIONARIES.
Avon St., Akron, O.....	W. F. Devert, 891 N. Howard St.	Trinity, Detroit, Mich....	F. W. Bald,
E. Market St., Akron, O...	George W. Good, 1611 Englewood Ave.	Indianapolis, Ind.	173 Glenmere Ave.
Miller Avenue, Akron, O...	H. J. Rohrbaugh, 115 Park Ave.	Kenmore, O. (Goss Mem.)	E. M. Anneshansley
Willard, Akron, O.....	John W. Geier	Lima, Ohio	W. A. Aispach
Alliance, Ohio.....	Otto Zechiel	Lisbon, Ohio	
Grace, Canton, O.....	J. Theodore Bucher	Louisville, Ky.	L. C. T. Miller
Lowell, Canton, O.....	O. P. Foust, 2617 Rose- wood Place, N. W.	North Brewster, Ohio....	J. H. Steele, 106 Front St., Massillon, O.
Grafton Ave., Dayton, O...	Wm. A. Hale, D. D.	Springfield, Ohio.....	
Heidelberg, Dayton, O....	C. G. Beaver, Gummer and Elberon Ave.	Terre Haute, Ind.	
Ohmer Park, Dayton, O...	F. A. Shults, 755 Phillips St.	Grace, Toledo, O.	John C. Gekeler
Grace, Detroit, Mich.....	C. A. Albright, 2123 E. Grand Blvd.	Warren, Ohio	R. W. Bloemker
		Youngstown, O. (Third)...	E. D. Wettach

PITTSBURGH SYNOD

Ascension, Allegheny, Pa...	H. L. Krause 1907 Terton Av., N. S.	Jenner, Pa.	J. Ledy Yearick, Boswell, Pa.
Braddock, Pa.		St. Paul's, Johnstown, Pa.	E. O. Marks
Grace, Buffalo, N. Y.....	O. H. Dorschel, 412 Cambridge Ave.	Larimer, Pa.	R. F. Main
Bethany, Butler, Pa.....	John W. Pontius	McKeesport, Pa.	Paul B. Rupp
Connellsville, Pa.	I. G. Nace	New Kensington, Pa.	F. L. Kerr
Derry, Pa.	William H. Landis	Pitcairn, Pa.	W. R. Clark
Duquesne, Pa.		Christ, Pittsburgh, Pa....	W. F. Ginder
Ellwood City, Pa.	J. B. Musser	Rochester, N. Y.	A. H. Groff, 346 Clay Ave.
Third, Greensburg, Pa....	William C. Sykes	Sharpsville, Pa.	H. N. Spink
Grove City, Pa.	H. S. Nicholson	Turtle Creek, Pa.	David Dunn
First, Homestead, Pa.....	E. S. LaMar Munhall, Pa.	Vandergrift, Pa.	Hugh S. Maxwell
		Yukon, Pa.	S. U. Waugaman

INTERIOR SYNOD

Ablene, Kansas		Holton, Kansas.....	
First, Cedar Rapids, Ia...	Frank S. Bromer, 632 L. St., W.	St. Paul's, Kansas City, Mo.	E. N. Evans, 3528 Olive St.
Cheney, Kansas	John B. Swartz	Lincoln, Neb.	
Grace, Chicago, Ill.....		Mill Creek-Tamms, Ill....	W. H. Shultz
Columbus Junction, Iowa.		First, Omaha, Neb.	John W. Hawk, 3334 S. 19th St.
Denver, Colorado.....	David H. Fouse, 2530 Ash St.	Oskaloosa, Iowa.....	L. S. Faust
Des Moines, Iowa.....	O. G. Herbrecht	St. Joseph, Mo.	John B. Bloom, 1012 Henry St.
Emporia, Kansas.....		Sioux City, Iowa.....	Ralph J. Harrity
Freeport, Ill.	A. J. Michael	Wilton, Iowa	A. Casselman
First, Gary, Ind.	J. M. Johnson, 625 Tyler St.		

POTOMAC SYNOD

Salem, Altoona, Pa.....		First, High Point, N. C....	R. E. Leinbach
Grace, Baltimore, Md.	H. A. Shiffer, 127 W. Ostend Ave.	Holidaysburg-Williams- burg, Pa.	George Ehrgood, Holidaysburg, Pa.
St. Luke's, Baltimore, Md.	Atville Conner, 1811 Penrose Ave.	Juniata, Pa.	John K. Wetzel
St. Mark's, Baltimore, Md.	John R. T. Hedeman, 2214 E. Hoffman St.	Lenoir, N. C.	A. S. Peeler
Brunswick, Md.	R. L. Bair	Lincolnton, N. C.	W. H. McNairy
Burlington, N. C.	S. J. Kirk	Roanoke, Virginia.....	C. T. King
Charlotte, N. C.	Shuford Peeler, 213 N. Church St.	Sallsbury, N. C.	C. C. Waggoner
Greensboro, N. C.	F. R. Lefever	Thomasville, N. C.	J. A. Palmer
Hanover, Pa.	S. P. Manger	Waightown, N. C.	D. E. Bowers
Harrisonburg, Va.	J. Silor Garrison	Winston-Salem, N. C. ...	G. E. Plott
		Emmanuel, York, Pa.....	O. S. Hartman, 42 N. Tremont St.
		St. Stephen's, York, Pa...	E. T. Rhodes, 1422 Market St.

ROLL OF HOME MISSIONS—Continued

EASTERN SYNOD

Emmanuel, Allentown, Pa.	J. P. Bachman	Olivet, Philadelphia, Pa.	Maurice Samson,
St. James', Allentown, Pa.	Joseph S. Peters,		5030 N. 12th St.
	49 S. Franklin St.	St. Andrew's, Philadelphia.	A. P. Frantz,
St. Paul's, Allentown, Pa.	E. Elmer Sensenig,		2146 S. 20th St.
	399 E. Hamilton St.	Tabor, Philadelphia.	H. G. Gehman
Calvary, Bethlehem, Pa.	T. C. Strock	Calvary, Scranton, Pa.	E. A. G. Hermann,
West Side, Bethlehem, Pa.	Z. A. Yearick		824 Monroe Ave.
St. John's, Harrisburg, Pa.	Clayton H. Ranck	Second, Scranton, Pa.	J. F. B. Griesemer,
St. Peter's, Lancaster, Pa.	R. J. Pilgram		539 Willow St.
St. Stephen's, Lebanon, Pa.	Edward F. Wiest	Fountain Hill, South Beth-	
Lewistown, Pa.	N. L. Horn	lehem, Pa.	T. C. Brown
Montgomery, Pa.	Roy Moorhead	State College, Pa.	Ray H. Dotterer
Minersville, Pa.	O. R. Frantz	West Hazleton, Pa.	J. E. Beam
Palmerton, Pa.	F. G. Kerschner	Wilkes-Barre, Pa.	T. R. Dietz
Penbrook, Pa.	F. M. Grove		75 Courtwright St.
St. John's, Pottstown, Pa.		Wyomissing-Temple, Pa.	T. J. Hacker, D. D.
Fern Rock, Philadelphia.	H. G. Maeder		

GERMAN SYNOD OF THE EAST

Bethel, Baltimore, Md.	W. R. Strietelmeier,	Bethany, Philadelphia, Pa.	G. A. Haack,
	251 S. East Ave.		7122 Oxford Pike
Richmond Hill, Brooklyn,		Hope, Philadelphia, Pa.	J. K. K. Stadelman,
N. Y.	Paul H. Land		1660 N. Edgewood
Ridgewood, Brooklyn, N. Y.	M. J. H. Walenta,	Karmel, Philadelphia, Pa.	W. G. Weiss.
	1734 Grove St.		2434 S. 72nd St.
Trinity, Buffalo, N. Y.	Wm. Huber	Glade Run, Warren, Pa.	A. W. Leavengood
Glassboro, N. J.			

IMMIGRANT WORK

Harbor Mission, Ellis
Island Paul H. Land

HUNGARIAN

Akron, O. A. Bakay
Bridgeport, Conn. Alex. Ludman
Dayton, O. Andrew Kovach
Dillonvale, O. John Uhlaky
East Chicago, Ind. Stephen Virag
Gary Eugene Boros
Homestead, Pa. Alex. Harsanyi
Johnstown, Pa. Ernest Porzsolt
Lorain, O. S. Horvath
Northampton, Pa. J. B. Szeghy
South Norwalk, Conn. Gabriel Dokus
South Chicago, Ill. R. H. Von Pompl
Toledo, O. Louis Bogar
Torrington-Hartford, Conn. Nicholas Varkony
Uniontown, Pa. Andor Harsanyi

BOHEMIAN

Cedar Rapids, Iowa
Chicago, Ill. James Dudycha

JAPANESE

San Francisco, Cal., 1760
Post St. J. Mori
English Teacher Miss Carrie M. Kerschner
Kindergarten Teacher Mrs. E. A. Cannon

JEWISH

Brooklyn, N. Y., 125 Har-
rison Ave. W. Walenta, Supt.
Field Worker W. Diekmann

HUNGARIAN DEACONESSES

East Chicago, Ind. Mrs. Elizabeth Basso
Toledo, O. Mrs. Ida Harsanyi
Zellenople, Pa. Mrs. Helen Hetey

Directory of Our Foreign Missionaries

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan and China, five cents for the first ounce and three cents for each additional ounce or fraction.

JAPAN.

<i>Date of Arrival.</i>	<i>Name.</i>	<i>Residence.</i>
1883.	Rev. Jairus P. Moore, D. D., and wife.....	Sendai
1887.	Rev. David B. Schneder, D. D., and wife.....	Sendai
1892.	Rev. Henry K. Miller and wife.....	9-B, Tsukiji, Tokyo
1895.	Rev. Christopher Noss, D. D., and wife.....	Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.....	Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife.....	Sendai
1901.	Miss B. Catherine Pifer.....	Tokyo
1905.	Rev. William G. Seiple, Ph. D., and wife.....	Sendai
1905.	Miss Mary E. Gerhard.....	Sendai
1906.	Rev. Elmer H. Zaugg, Ph. D., and wife.....	Sendai
1907.	Miss Kate I. Hansen.....	Sendai
1907.	Miss Lydia A. Lindsey.....	Sendai
1911.	Rev. Carl D. Kriete and wife.....	Tiffin, O.
1911.	Miss Ollie A. Brick.....	Sendai
1913.	Rev. Ezra H. Guinther and wife.....	Yamagata
1914.	Rev. Alfred M. Ankeney.....	Yamagata
1915.	Rev. Paul F. Schaffner and wife.....	Sendai
1916.	Miss Lola Lindsey (short term teacher).....	Sendai
1916.	Miss Elsie Seymour (short term teacher).....	Sendai
1916.	Prof. F. B. Nicodemus and wife.....	Sendai
1917.	Prof. Oscar M. Stoudt and wife.....	Sendai
1917.	Mr. Isaac J. Fisher.....	Sendai
1918.	Rev. Dewees F. Singley and wife.....	Tokyo
1918.	Miss Mary Vornholt.....	Tokyo
1918.	Miss Mary E. Schneder.....	Sendai

CHINA.

1900.	Rev. William E. Hoy, D. D., and wife.....	Yochow City, Hunan
1902.	Rev. William A. Reimert and wife.....	Yochow City, Hunan
1905.	Rev. Paul E. Keller and wife.....	Changsha, Hunan
1906.	Rev. J. Frank Bucher and wife.....	Milton, Pa.
1906.	Prof. Horace R. Lequear and wife.....	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife.....	Yochow City, Hunan
1908.	Miss Alice E. Traub.....	Yochow City, Hunan
1908.	Rev. F. K. Heinrichsohn and wife.....	Yochow City, Hunan
1908.	Dr. William F. Adams and wife.....	Yochow City, Hunan
1910.	Miss Rebecca N. Messimer.....	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife.....	Spring Valley, O., R. F. D. No. 2
1913.	Dr. Lewis R. Thompson and wife.....	Shenchowfu, Hunan
1913.	Miss Gertrude B. Hoy.....	Yochow City, Hunan
1914.	Prof. Karl H. Beck and wife.....	Shenchowfu, Hunan
1914.	Miss Mary Edna Meyers.....	Yochow City, Hunan
1914.	Miss Helen B. Ammerman.....	Yochow City, Hunan
1914.	Miss Elizabeth J. Miller.....	Shenchowfu, Hunan
1916.	Miss Marion P. Firor.....	Yochow City, Hunan
1916.	Rev. J. W. Owen and wife.....	Shenchowfu, Hunan
1917.	Miss Esther J. Sellemeyer.....	Shenchowfu, Hunan
1917.	Miss Minerva Stout Weil.....	Shenchowfu, Hunan
1917.	Mr. George Bachman.....	Yochow City, Hunan
1917.	Dr. J. Albert Beam and wife.....	Yochow City, Hunan

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Bomberger
Memorial
Christian
Endeavor
Residence



Sendai
Japan

The Eyes of the World Are Upon Us.

THE hour in which we are living is one of the most momentous in the history of the world. The delegates who sat in the World's Missionary Conference at Edinburgh in 1910 heard the solemn declaration—"The next ten years will in all probability constitute a turning point in human history"—but few at that time had any idea of its actual fulfillment in this year of grace 1919. Unless all signs fail, this year will not only mark a turning point in human history, but it will be a determining epoch in the destiny of mankind. -

The world war has created a world situation. For the first time in human history the destinies of all nations, and it may be for all ages, are bound up together in the decisions of the Peace Conference at Paris. President Wilson has voiced the heart and mind of all the people in that classic sentence, "*the world must be made safe for Democracy.*" Those words furnish the program of the Church, and that program is nothing less than the preaching of the Gospel of Jesus Christ to the whole world. Dr. Fosdick has put the same truth in those earnest words,—“The missionary enterprise is the Christian campaign for international good-will. We must see that it is so, and handle it as though it were so. Christians must do now, and do with a lavish generosity that they have not practiced hitherto.”

There is no nation in the world to-day that occupies such a unique position as America. The eyes of the whole world are fixed upon us. Some of the nations are appealing to us for bodily relief, others for spiritual redemption. We are in a position where we can render a real service to humanity. One weakness with us has been that we have been thinking too much of our own, and not enough of the needs of the world. There is a narrow conception of national patriotism that tends to dull and dwarf the nation as well as the individual. Our ideals must be international as well as moral. In the degree that we will strive to serve the whole of mankind will we become a real world-power. Everyone should be taught that our nation can only be a great moral force in the proportion

that it spreads the truth. This is the peculiar task of the Church of Christ. The Cross must go with the Flag if our emblem is to exert an influence among all men in all lands.

We are living in a day of world horizons. The people have studied the map, not of their own nation, but of the whole world. They are in a frame of mind to follow the missionaries as they go with the Gospel message unto the ends of the earth. They realize now that true religion is a social force. No man can be a Christian alone. There must be a relationship to God and to man. The Gospel which is to save one man must save all men. This world war will have been won in vain if it does not promote the salvation of the whole world.

Never since the Christian Era began has there been such a challenge like that of the present hour. Now is the opportunity for the leaders and workers at home and abroad to be attempting great things for God. The world is entering upon a new business and industrial era, with all past traditions suddenly upset. Men of affairs see this, and they are making their plans for the after-the-war-time. The eyes of the business world are fixed on Asia. One of the biggest problems for the Christians of America is China. To deny our responsibility for the Chinese is to refuse to save our own souls. To work out these perplexing problems in terms of Christian service is to help organize all Asia in the spirit of Jesus Christ.

Soldiers say that shell shock is produced only when they do not know the shell is coming. If one hears the whine of the shell his nervous system prepares for the explosion. It is only when the rattle of one's own machine gun, or absorption in some other activity, leaves him unwarned of the coming shell that he suffers shock. The members of our Church must make ready for what is coming. We do not know what is ahead of us. The din of war has made many Christians deaf to the yet more difficult demands of peace. We dare not rest on the laurels won by our soldiers and sailors, nor dare we seek shelter in the labors of our few missionaries. We must be up and doing in an hour when the welfare of mankind may be ours to advance.

Oh, Church of the Living God, high in ideals, rich in resources, and strong in courage, go with the Gospel unto the ends of the earth, and thus help to accomplish the task of the whole world.

Illustrating the Evangelistic Work in China.

BY REV. JACOB G. RUPP.

IN picture number one, Evangelist Mao is standing on the right, and to the left is Mrs. Fish, the wife of one of our evangelists in the Yochow district. The two young men standing in the middle are in training under Rev. F. Karl Heinrichson for the evangelistic work. They are the nephews of Woo Shai, who is one of the most famous scholars of China. Mr. Woo is not a Christian, but is considered a very virtuous man. He is studying the Bible and is encouraging his nephews to prepare for the Gospel min-

istry. It will mean much for our evangelistic work to have natives enter the ministry with such influential relatives.

Picture number two illustrates how the farmer fertilizes his fields by carrying the fertilizer out in buckets. This is the way the farmer in China, where our missionaries are doing their evangelistic work, conveys practically everything to and from the field and to the market, either in bucket, basket or sacks suspended from both ends of a rod lying across his shoulders. He will carry from eighty to a hundred pounds in this fashion from twenty to thirty miles in a day over the rugged Chinese paths.

Picture number three shows how sev-



**"The World is
Hungry for God"**

eral of our missionaries are sailing down the North River in the Shenchowfu district while out on an evangelistic trip. They are on this boat for three days and three nights. During the night time the boat is tied up at the river bank as you see in the picture. The missionaries and their wives and the Chinese helpers sleep under the little bamboo roof, being wrapped in blankets, lying in a row on solid boards in the hull of the boat. The Chinamen that you notice rowing the boat sleep on the front and rear of the boat and pull a little bamboo roof over themselves for the night. The missionaries

itinerate by walking across the country, climbing mountains and crossing rivers and valleys, preaching everywhere, at last returning home by boat. Sometimes the missionaries are being pulled up the river in a boat and stop to preach at the various towns and villages where we have stations for evangelistic work and then return by walking across the country, the whole trip taking about two weeks.

The fourth picture shows the school building on the rear of a fine lot in the heart of the city of Hsin Chiang, where Rev. William A. Reimert has established a day school. You will notice that this

**"Our Vision is Still
Short of the Need"**





**“No More Cheap
Campaigns of
the Church”**

building is erected of brick and covered with roof tiling. There is no glass in the windows, their desks stand on the ground floor and there is no stove to heat the building, and yet the boys sit there in the coldest weather like our winter days to study and recite. Missionary Reimert rides on a donkey and visits these day schools at the end of the week and examines the boys who are taught in four grades and the brightest are taken out of these day schools and entered in the Lakeside Schools, where they are trained to become the future preachers and teachers

and physicians of China. Not long ago it was estimated that only one woman among a thousand, and one man in fifty, can read and write. There was only one physician on the average for every million people. The lot which contains about a fifth of an acre with the school building cost less than two hundred and fifty dollars. Think of the wonderful blessings a little money and a few workers will bring to China. This little building will serve as a fountainhead for the salvation of millions in the future. May many of our families have a share in the enterprise!

**“We Pray for Unity.
Why Not Act the
Unity we Have?”**



The Power of the Gospel in War Times.

BY MR. J. H. OLDHAM.

AS the war progresses the mighty forces it has unchained are more clearly seen. The reverberations of the revolution in Russia are making themselves felt throughout the world. Not only a new Europe, but a new Asia, and in many respects a new Africa will emerge from the war. In India a new national consciousness is awake and large political changes are imminent; China is searching for the ideas and for the men that are to shape its future destiny; Japan has gained a new position as a world power and is experiencing within its own life the throb of the world unrest; in the Near and Middle East the war is bringing about far-reaching changes in the political and economic life of the people and in the influence and prospects of Islam; the Jews have won a new freedom and have been deeply stirred by the hope of regaining after two millenniums an independent national existence in their ancient home. Throughout the world tides are in motion too powerful for human wisdom and strength to control. But

Above the voice of many waters,
The mighty breakers of the sea,
The Lord on high is mighty.

In the mission field the claims on the manhood and womanhood of the nations at war have weakened the missionary forces and prevented the arrival of reinforcements. It is not easy to see wherein the immediate future men are to be found to enter the open doors and to meet the great and urgent needs that have arisen in consequence of the war. But we are in a region in which numbers and material resources have ceased to be of the first importance, if we were ever tempted to think that they were. Energies are at work in the world more potent than individual effort or human organization. New creative forces are breaking down age-long barriers and making men's minds receptive to new ideas. In the clash of opposing ideals and the struggle for mastery of rival conceptions of life

our first and deepest need is a renewed confidence in the omnipotence of truth and the unconquerable power of faith and love.

The arrest of foreign reinforcements lays larger burdens on the indigenous Churches. The effective development of native leadership becomes the central issue and most urgent problem of missionary policy. And since leadership can be developed only through responsibility, the missionary societies are called upon to consider by what means responsibilities now devolving on foreigners can most rapidly and effectually be transferred to native hands and how whole-hearted and unrestricted co-operation between natives and foreigners in the one work can best be secured.

The continued efforts in direct and widespread evangelism in the principal mission fields of Asia reveal a deepened conviction that the Gospel is essentially something to be preached—good news about God, in hearing and believing which men may find peace, life, liberty and hope.

In the same mission fields there is a growing recognition that the Gospel can be manifested in its fulness only when Christ is proclaimed as Lord of the whole of life and the attempt is made to transform social conditions in accordance with His will. Similarly Africa shows how closely the evangelization of its peoples is bound up with the triumph of Christian principles in the political, commercial and industrial relations between them and the Western nations under whose tutelage the continent has passed.

It is interesting to note side by side with the attempt to preach the Gospel as widely as possible a growing tendency to concentrate on doing at one centre some one thing as well as it can be done. The Women's Union College in Japan, the Women's Christian College in Madras, the concentration of medical education in Mandarin at Tsinanfu, the plans for a model research and demonstration school in China and the aims of the proposed deputation to India to study the educa-

tional needs of the mass movements may be cited in illustration. These efforts suggest that in the conditions of the mission field to-day there is need not only for extension but for the embodiment of the Christian spirit in conspicuous and arresting forms, which like beacons on a hill-top will shine with a brightness that cannot be hid.

Finally, the record of the past year bears witness to the steady growth of co-operation in missionary work. The number of things which the missions and Churches are doing together, while it seems entirely natural, is astonishing when compared with what had been achieved a few years ago. The change is God's gift to the Church to enable it to meet the crisis with which it is confronted. Only in fellowship can the need of the world as we now see it be met. The great realities we are facing are giving us a truer sense of proportion. In the fires of suffering the big things stand out clear—God and His eternal Kingdom, the reality of truth and goodness, righteousness as the law and final test of life, brotherhood as the meaning and end of human relations, the Cross as the revelation of the nature of God and the measure of man's life, the Resurrection as the promise and pledge of life out of death and the spring of undying hope. Those who believe in these mighty things must unite their forces in an ever deepening and expanding fellowship to overthrow the powers of darkness and to fill the whole world with the brightness which streams from the Person of Jesus Christ. —*International Review of Missions.*

Those who have fresh visions of God will never lose their grasp over young minds, or their power to deal with new problems. While the promise of the young should be, and ever will be, hailed with ardent affection, there is something greater and more beautiful even than that—a spirit revived in the midst of the years—compelling those who judged it and thought themselves done with it to revise their verdict, and entering, though late, into its heritage of power and peace.

—W. ROBERTSON NICOLL.

The Foreign Missions' Conference.

BY REV. CHARLES E. CREITZ, D.D.

FOR the second time I attended the Foreign Missions' Conference of North America, which met this year in New Haven, Conn., January 14-17. The spirit and atmosphere of this conference cannot be conveyed by words, and one wishes greatly that all the members of the denomination, or at least all her pastors, might be brought in touch with the dynamic personalities whom this conference brings together and who are so largely shaping the thought and directing the energies of the Protestant Church of this continent so far as the evangelization of the world is concerned.

Three facts dominated the conference. *First*, That the world is plastic as never before in history. It is in a certain sense void and without form, waiting for some mighty power to shape and fashion it into something different from what it is now. This formative period will not last indefinitely. Rigidity will speedily follow this flux of the nations. There is, therefore, no time to be lost.

Second, That Christianity alone can provide the moral and spiritual force necessary to keep the world from ruin, and to give stability to a world organized for freedom and justice and brotherhood. Gladly recognizing the contributions of statesmanship, education, science, culture, industry, commerce, etc., to the salvation of the world, it nevertheless remains true that Christianity has been and will continue to be the mainspring of civilization. The Christian forces of the world, therefore, hold her destiny in their keeping.

Third, That the supreme responsibility and opportunity belong to America. Her sacrifices have been paltry in comparison with those of the other powers that fought for freedom and justice. She still has in large measure her young men and her wealth, and unless she is unwilling to bear her equitable share in this titanic conflict between right and wrong, she must now rejoice in the privilege of sac-

rifice, that she may fill up on her part that which is lacking of the afflictions of her sister nations for the world's sake.

In the presence of such stupendous facts, narrowness, bigotry and selfishness cannot live. The desire to do the big things of the Kingdom and to do them together is the prevailing note. Denominational competition finds no friends here. The new watch word is co-operation. The things that are divisive wither in such an atmosphere. But the things that are big and great and all important, and which are the common property and the common treasure, and the common task of all the Churches—these grip the mind, the conscience and the will.

The conference was not satisfied with simply living on the mount. It approved unanimously the greatest construction program for the whole world since the days of our Lord in the flesh, and those who voted knew that on them and others like them would fall the task of carrying that program into execution.

The machinery is already in operation for a careful and detailed survey of the whole field, at home and abroad, during the present year, with the view of discovering the whole task of the whole Church for the whole world. Whatever need this survey reveals, either as to men or money, will be laid before Protestant America, in a united drive, possibly early in 1920, with the firm conviction that the need will be supplied.

The Foreign Missions' Conference of North America is playing an important role in uniting the Christian forces of this continent for the evangelization of the world.

Reading, Pa.

Signs of the New Day in China.

BY REV. WILLIAM E. HOY, D. D.

"Glory to God in the highest, and on earth peace, good will toward men." Those also who labor fearlessly for the Kingdom of God in difficult places shall obtain the victory over sin and the forces arrayed against righteousness. It is right here that you are asked to thank God for

the closing of the opium dens in the Japanese Concession in Hankow. Some of my former letters contained allusions to the presence of those evil resorts in that part of Hankow. Well, the missionaries of that great emporium took the matter to the Lord, held a meeting and appointed a committee to investigate. The men appointed did their work thoroughly. They were determined to get their knowledge at first hand. A little secret service was most skilfully conducted and many opium dens were discovered, notes taken carefully and a lot of ugly facts established beyond a doubt. Then a full presentation of all that was learned was made to the Japanese authorities and to the Japanese Consul. The committee was given the promise that the matter would be carefully taken up. The promise has been kept and licenses to deal in opium in the Japanese Concession in Hankow have been revoked. Thank God for those men who were not afraid to tell the Japanese about the evils they were licensing. We all feel that the Kingdom of God has been advanced and not harmed by these brave and persistent missionaries in Hankow. Yes: and the better class of Japanese feel grateful for this removal of a stain on the name of fair Japan. It never pays to hesitate to fight evil whenever and wherever it is found. And before we are five years older there will be many more of the wrongs done to China righted.

It is refreshing to report that in many Chinese cities the people joined in the celebration of the victory over the Kaiser. The better class of Chinese look for relief from the cruel aggression of their unjust neighbor. The reconstruction period will be an inspiration to China and restore to her confidence in man. The weak shall come unto their own place among the nations of the earth. Right shall be granted unto China again.

Another shout of victory must be sent across the Pacific,—HWA YUNG HAS BEEN OPENED! Shout aloud for that. For sixteen years have I prayed and written on behalf of that city. The

(Continued on Page 96.)

Pearls of Truth for Seekers.

"The needs of peace are as great as those of war, and we must have men and women to fill these needs."

* * *

"Each for all, and all for each, and all for God."

* * *

"This is the time for the Church to discover the world and for the world to discover the Church."

* * *

"Listen to a man as he pronounces the word MINE with reference to what he calls his possessions. You can find out from his pronunciation the kind of a God he worships; the kind of a world he thinks he lives in; and the kind of Redeemer he thinks he needs."

* * *

"A new day is dawning. Now that God is plowing the world with war and speaking to men through the cannon's mouth, at last the Church is bestirring herself to undertake her task with greater zeal and more heroic faith."

* * *

"It is the touch of an American neighbor's hand, the sound of an American neighbor's voice which can do most to awaken courage and hope. It is the sympathy and help of American neighbors which will go farthest toward restoring confidence in America and winning them to love and loyalty for the land of their adoption."

* * *

"What does this Christmas on the Rhine mean? Who can tell its effect on history? How can you figure it that the American soldiers whom children were calling swine when they came here ten days ago are now an object of adoration to those same children, and of respect to the children's parents? How can you figure it when a soldier with three stripes for wounds which the Germans gave him walks down the street with a toy for the first German child he meets? Figure it any way you want to, it's true."

* * *

"May this war teach us one lesson among many: and that is that men are able to do the impossible. The achievements of our nation, in the past year in

finance, in the organization and equipment of the Army and Navy, in the control of social forces for a definite end, and in the collective and co-operative action of a hundred millions of people, exceed the wildest dreams of the most reckless visionaries. A colossal task has coerced us into impossible deeds."

* * *

"To have a friend is at once to assume a grave responsibility. Friendship that does not imply a willingness to sacrifice is unworthy of the name. All that one is, not simply what one has, should be at the other's disposal. It is a sacred pact, whose name is often loosely used, whose true nature is too little comprehended. Like love, it is not a plant that grows by forcing. With the best will in the world one cannot learn to care for the harsh, hard, mean natures that sometimes solicit one's favor for the sake of getting something out of the connection. Any human relationship is robbed of all beauty at once if on either side there is deliberate calculation of advantage. Life's greatest satisfaction lies in giving, and the greatest gift is that of one's self in service."

* * *

The Church is the mother of all philanthropic societies and institutions. Take the Church away from any community and all eleemosynary works would have a precarious existence. It has been said, "Let us be careful how we praise the Kingdom at the expense of the Church. Wherever there is even a little of the Kingdom, you will find that there is a very big Church back of it. Even those who have left the Church to serve the Kingdom got their inspiration and ideal in the Church. The Kingdom will amount to very little a century hence if the Church becomes weak and powerless. There will be neither men nor money forthcoming for philanthropy or reform when worship ceases and the Church abrogates her special and divine calling as the vicar of Christ." The Church of the living God is founded upon a rock and that rock is Christ. She will not abrogate her mission and "the gates of hell shall not prevail against her."



THIS group of promising boys are being supported by kind friends in the Eastview School at Shenchowfu, China. Rev. J. Frank Bucher and Mr. Karl H. Beck are the teachers. We expect to send a reproduction of this picture to all the patrons, and we hope they will receive reports of the progress these boys are making in their studies. Everyone should appreciate the difficulties in the path of the boys as well as of the faithful teachers.

Our Women and the War.

One of the finest spectacles that the Great War has produced was the active part our splendid women took in it. For the time being they laid aside their usual duties and favorite pastimes to render every possible aid to the nation. Who could pass along the streets or look into the booths, during the several "drives," and not feel a just pride in our American womanhood! These were not the women who bear the burdens of hard toil, but many of them were women whose station in life made it possible for them to live in ease and luxury. Nor did these noble women esteem themselves above their humbler sisters in joining them and ministering to soldiers and sailors. A host of women of wealth and social position gave up the comforts of life to contribute their "bit" in making the world once more the abode of peace and good will. They have shown the real spirit of Amer-

ican democracy. They did as much to break down the wall between wealth and station and the ordinary person as the soldiers in the trenches. It is a question whether the war could have been won without the aid of the women. If it could it would not have been the victory we now enjoy. Those who fought will never forget the gentle ministries of the women, and we who were far away from the scenes of battle do well to proclaim it.

I know nothing of love for an "elect few." My Gospel says "God so loved the world." I know nothing of a limited atonement. My Gospel says, "He is the propitiation for *our* sins: and not for ours only, but also for the sins of the whole world." The love of God knows no limit—it is vast, boundless, infinite. It embraces every man—it endures to all eternity.

—J. D. JONES.

Owning and Owing.

BY DR. DAVID G. DOWNEY.

POSSESSION is debt. Privilege is obligation. Men toil and agonize hoping to be free from the pressure of obligation. The effort is vain. The more we have the more we owe. The more we get, the more, in all good conscience, must we give.

Stewardship is vital, not mechanical. It pertains not so much to things as to principles and ideals. Stewardship of possessions roots in stewardship of life, and stewardship of life fruits in stewardship of possessions.

Where lies priority—in stewardship of life or of possession? The facts forbid dogmatism on this point. One who vitally accepts life's privileges and opportunities as trusts to be sacredly guarded and used will not long withhold his material possessions. On the other hand, one who begins with the stewardship of money will soon see that such stewardship is mechanical unless it reaches back into life. Illustration of this latter fact is found in the case of a young lawyer who, through interest and enlistment in a financial stewardship campaign, caught the larger meaning, and has just offered himself as a missionary for the foreign field.

This larger view of stewardship was Paul's view. I am in debt, he declares, to the Greek and the Barbarian, to the wise and the unwise. His Roman citizenship, his Jewish training, his Christian experience, all he was, all he had, all he could get—knowledge, power, money, influence, everything—was a trust not for self, but for humanity.

The truth of the large stewardship is not original with Paul. It was declared and taught by Paul's Teacher and Master. The Christ came to serve, not to be served. While claiming equality with God He freely and cheerfully relinquished His inherent and supreme privilege, counting it not something to be selfishly grasped and held, but rather a trust to be expended in the service of man. The Cross is the supreme illustration of the larger

stewardship, a stewardship that withheld nothing, that gave everything—counting privilege, possession, life, even Deity* itself a trust to be administered not for self, but in the interest of humanity.—*Men and Money.*

New Year Musings.

BY MAYME C. SCHOEDLER.

HOW true it is that "The fashion of this world passeth away." The dawn of the New Year reminds us again that the time is short. What shall we infer from this as to our duty? Shall we be an ascetic? Shall we take no interest in the world? Must we become insensible to its pleasures and joys and become a Stoic? On the other hand, shall we plunge into dissipation and become an Epicurean? Rather let us find our place by saying we will appreciate and not abuse God's blessings; that we will lift up our affections, unfold our wings as it were and rise where we can commune with God. Then will time not be spent in vain. Then only can we hope to have purity of motive, a disinterestedness of self, exclusion of credit for ourselves, and thus render in this new year service acceptable to Him. That master of dramatists says in his works:

"All the world's a stage,
The men and women merely players;
They have their exits and their entrances."

Yes, life's scenes are changing. But listen, all our actions, all our motives, all

(Continued from Page 64.)

fore the world, but we, the white people of the South. The world is looking on to see whether we shall have sufficient wisdom, sufficient courage, sufficient Christian spirit to lend a helping hand to the race that is down. May the spirit of the Christ, the Friend of Men, give us strength and power to stand the test.

Concord, N. C.

our thoughts are taken to the judgment seat of Christ. There no masks, no disguises, no selfishness will avail. Nothing can conceal the naked heart from an all penetrating eye of an omniscient God.

There the deeds of this life, if un-Christlike, will but cause confusion of face. Truly, the fashion of this world passeth away.

We realize daily the future is ceaselessly rushing into the present; the present is rushing into the past, while the past becomes the gigantic storehouse, from which nothing can be recalled. Its grip is relentless.

Let us note in how many ways the fashion of this world passeth away. It passes away, for instance, in a physical sense, for rivers dry up, deserts are where gardens bloomed, and gardens bloom where deserts once were. Things material are passing away. Ancient history teaches us that Babylon, once diademed and throned, passed away. The things social also pass away. What family, what city or even village cannot attest to this? New ties are formed, old ones pass away and the life of the most illustrious is as a vapor that sooner or later vanishes away.

The fashion of this world political passes away. Old theories are exploded; old governments are crumbling. There are ominous shadows to-day, so ominous that they have brought disaster. Yea, the fashion of parliaments and palaces is vanishing. But rejoice, for the things spiritual pass not away.

Eternity and His Word abide and pass not away. Therefore, lay up for yourself treasures in Heaven. Save not a thousand things and lose your soul immortal. What a comfort that these things spiritual pass not away. And if His Word passes not away, neither do His commands and His promises. He says in this new year of grace, "Go thou," "I will be with thee," "*Lovest thou Me?*" Truly then, the missionary call and task remain. The call is more emphatic than ever. Will we obey it in word, life and deed? Need the heathen say to us, "Are you as good as your Book?" Can we

unself and crucify ourselves to draw men unto the Lamb of God, the Saviour of the world? God wants the Church and her work pure in heart, sincere in purpose as He strove of old to make it. God brings to nought all designing, all envyings, all indifference. Oh! let us not hinder in this new year the Lord's work. Let us give a waiting world the Gospel message from a messenger with healing in His wings. Let us give the Christ through Nature's works, through His Word, through the lives of His consistent followers. Let us give free course to the Holy Spirit and His workings. Are we lifting up the Christ above all else? Let us not bring reproach or dishonor on His name. The price He paid to do His Father's will was great. If then the things social, physical, material and political pass away, let us not pay too great a price for these things. Rather may we be moved to pay the price, whatever it may be, for things spiritual, even though the price be suffering.

Let us meditate on the "Emanuel" of the Christmas-tide and carry the "God with us" through the new year.

The Book of books, sealed with the blood of Jesus, no flames can destroy, and no winds can quench its bright light. No-criticism can destroy its authority and power. The mirror shattered in Paradise has been re-cast and the temple unroofed has been restored.

But "the fashion of this world passeth away." It had its beginning and shall some day be disentangled of all its bands. If things spiritual pass not away, what shall we conclude and do? Do we accept Christianity as a truth? God forbid we should be a stumbling block, for many to-day will accept our religion or none at all.

Be true to God, to yourself and to man. Obey the command, "Go thou." Prayer passeth not away, His blessings pass not away. "Dear Father, we would consecrate ourselves to Thee. We consecrate our work to divine ends."

Set yourself on things above. These things are weighty.

Allentown, Pa.

Christianity and the World's Workers.

II. THE WORD AND THE WORKERS.

[During the Missionary Conference at Frederick, Md., the remark was frequently made, "I wish Dr. Bartholomew would publish these addresses." The long illness of the Secretary of the Board of Foreign Missions is one reason why these addresses did not appear at an earlier date in the "Outlook of Missions." We bespeak for them the same careful reading as they received a hearing at Hood College.—John H. Poorman, Mission Study Secretary.]

CHRISTIANITY faces no problem of such vital interest to its own future as the problem of the World's Workers. Is the religion of Jesus a divine misfit in the present social order? There is a subdued rumor abroad that the Church has no message for the workingman. We are told that "Dives" belongs to the Consistory, and that "Mammon" passes the alms basins. The claim is made that the rich support the Church, and that the Church has no room for the poor. Too many working people imagine that the church exists only to exploit them, instead of to improve their condition. Anyone who understands the functions of the Church knows that all such insinuations are untrue. The Church does take a profound interest in the World's Workers. She has a message of hope and help for all who toil. The World's Workers are the World's builders. They are the children of God. They are heirs of the promises. They have a right to a place in the Kingdom of God.

THE great task of the Church in our day is to apply the principles of Christ to the labor situation. The Gospel of Calvary and the Gospel of Industry are one, and we dare no longer regard them as two separate Gospels. You cannot save the soul while you starve the body. The message of the pulpit must reach down to the man in the pit, and lift him out of it, if it is to have any saving power to it. Christianity is in the world to make a new earth and a new heaven. It is the redemption of all life's tasks and of all earth's dominions. Throbbing through it is the awful strain of sacrifice, and the love-note of pity, pardon and healing. Man is weak. The world is helpless. The one deep urgent need of the people in all lands is the grace of God which bringeth salvation. How, then, can we, as the co-workers with God, do other than spread God's good news? By doing so, the working world will come to work together for the common good instead of for its own benefit, and God will once more stand in the workshop of the world.

GOD is the Father of all men. He is no respecter of persons. He built the world on the broad principle that all men are born free and equal. There is an essential quality between one man and another. This fact is often lost sight of in the ways men treat each other in the various avocations of life. Nowhere is this temptation to arrogancy stronger than in the Labor World. Freedom, equality, brotherhood are the watchwords in the Kingdom of God, yet there are disciples of Jesus who do not practice them. The Son of Man taught that the members of the Kingdom are brothers, because they are all the children of one Father. He who cannot see in other men his brothers has no warrant from Jesus to call God his Father. "Thou shalt love the Lord thy God with all thy heart," and "Thou shalt love thy neighbor as thyself." The Gospel of Jesus is pure democracy, but we have been adding so many footnotes that it has prac-

tically lost its meaning. Some of us have been trying to ride two horses, and as democracy and autocracy get farther apart every day, pretty soon something is going to drop, and drop hard.

DEMOCRACY means equal rights for all. It means the equal sharing of all men in the gifts of nature, the product of labor and the opportunity for advancement. The real spirit of democracy has not yet gotten down into the rank and file of the world's workers. The hope of democracy lies in the uplift of all mankind. He who does not believe in this right has faith neither in God nor in man. The world's workers produce the world's wealth and they are now demanding access to the soil and their rightful share of the product of their industry. We are the richest nation in the world, and yet our poor are as poor as the poorest in Europe. In this respect we are very like England, where enormous fortunes exist side by side with bitter poverty, and we are much worse off than France, where extreme penury is all but unknown. It is estimated that nine-tenths of the wealth of America is owned by one-tenth of the people. Of the one hundred millions of our population, ten millions live in abject poverty. No nation faces social distress in more acute form or is more acutely conscious of its social problems. Why? Our colossal American fortunes, the greatest in all the world, are the answer. We think we lead the nations in democracy, but do we really? Today it is true as it was five thousand years ago, that the millions toil that the thousands may enjoy. There is an old jest: "The rich man must work to get an appetite for his dinner; the poor man must work to get a dinner for his appetite." But there is a still greater difference between them. "When both have done their work, the rich man has too much dinner and the poor man has not enough. At one end of the scale men are dying from surfeit, and at the other end from starvation." We may well ask in the face of these facts, "Do we live under the Golden Rule or under the rule of gold?" Poverty is a disease, and it is curable by prevention. The cause of poverty to a large extent is due to exploitation—the power of man to use his fellow-man for his own profit. This produces the wealth of the few and the poverty of the many. "Life, liberty and the pursuit of happiness" are the inalienable rights of all men. Every American is taught that and most Americans profess to believe it. Every human being has the same right to live as every other. To protect the rights of every citizen is the duty of the State. This, too, is the goal of all Christian effort. It is making the Gospel of Jesus mean something to an unbelieving world. I fear the Church has been too long content in acting the Good Samaritan by pouring oil and wine into the wounds of the world's workers instead of putting an end to a wholesale brigandage. "The number of relief and charity panaceas for poverty," says an English agitator, "are of no more value than a poultice to a wooden leg. What we want is economic revolution and not pious and heroic resolutions." The error of many reformers is that they work from the outside in, they try to create life by organization. Any change on the outside is but shifting the ground of discontent. It opens a new avenue for other evils to come in. It is the law of life on its material side, and can afford no permanent relief.

THE world is staggering today, either for lack of ideals, or because of faulty ideals. Theorists are busy with spreading their pet schemes, and fail to provide for the actual needs of humanity. At no time was there greater need for the Church of the living God with its message of hope and good-will to men than now. The need of the hour is for the setting up in the minds and

hearts of the people the ideals of self-sacrifice, instead of self-seeking, of peace instead of strife, of surrender instead of possession, of giving instead of getting, of doing instead of daring. The one thing this world needs most is the reincarnation of Christ in all human hearts. The world needs to be a throne from which all the virtues in Christ may flow out unto the ends of the earth. All the theories for the moral betterment of the working world are hollow dreams that do not reckon Jesus as the great need of the world. Men may speculate as to the social regeneration of the world until the end of time, but if they leave Jesus out of their calculations, they are merely false prophets.

THE problem of war holds the central place in the thinking of the world. But war is not the foremost ethical problem of mankind. The root cause of the war is the evil intent of the strong to exploit the weak. And this unholy passion is interwoven into the fabric of human industry. The problem of labor is as old as the human race. The struggle for existence began in the primeval garden. The conflict between wealth and poverty wages since the days of Abraham.

THE first Labor Contract in the Bible is that between Laban and Jacob. Strange to say, the employee fixed his own wages, and the employer refused to pay them. Alas, this old strife between Capital and Labor is ever new. The principle and the contention are always the same. Each has rights, which both must respect, and which God seems to admit. The trouble is, the employer and the employee have lost sight of the moral law which is the only basis of social justice. Selfishness is the cause of the warfare and controls the contest. We do not say that this is the spirit of all capitalists and laborers, but it is the ruling spirit in the sphere of toil. How foolish that pride should rule the one and envy the other. Capital and Labor are complementary. They are the hemispheres of the economic world. The rich man must buy labor and the poor man must sell it. Capital is not available without labor, and the workingman must go hungry, without clothing, and shelterless unless he can dispose of his labor. In view of this mutual dependence of capital and labor, how needful that both should regard each other's sacred rights. There is but one way for these two factors in the social system to live peaceably together. Here is the rule: "Bear ye one another's burdens and so fulfil the law of Christ." All classes of society have their burdens, the rich as well as the poor. An employee can do much to relieve the anxiety of his employer by seeing that his work is well done and promptly done. On the other hand, an employer should not grind the face of the poor to gratify his greed. Let him not look upon his workmen as mere tools or beasts of burden. They are men, his brethren, and he is bound to respect them even for their work's sake. Human welfare rather than greed of gain, must be the chief end of commerce and manufactures. "The great thought of the present century is the transference of value from property to humanity." This is the solution of the labor problem. The Gospel of Jesus Christ is the only solvent for all industrial evils. "Whatsoever ye would that men should do to you, do you even so to them." It is the principle of divine love in human practice, or the Golden Rule in action.

THE Lord guards and defends the rights of Capital and Labor. If the voice of God were law in every case, the disputes between riches and poverty would soon end.

IT is always refreshing to turn one's attention to the past and to find that men have lived who are safer guides than some men who are living in our own times. A model master in the distant past was Boaz, a man of great wealth and social distinctions. He did not regard himself too high to walk in his fruitful fields and mingle with his workmen. He was not only pious, but he was generous, gallant and humane. His religion was not only in word, but also in deed and in truth. He saluted his servants with: "The Lord be with you." He did not come to find fault or exercise his authority, but with a prayer that the Lord might prosper them, and give them health and strength, and preserve them from disaster. But Boaz also came to inspect, and direct, and look well after his business affairs. The trouble with many masters in our day is, their operations are so great that they are unable to oversee them personally. Why should any man have a more extensive business than he can manage himself? An employer can do much to encourage his workingmen. It is a bitter thing for the poor to gain their scanty living by hard toil, but especially to suffer reproach because of their humble lot. The men in lowliest stations should receive the most encouragement and praise for their patient endurance, self-denial and virtuous life. What the poor are really in need of is opportunity and sympathy. They want a chance and they want a friend.

ONE of the most alarming perils about the world's workers is that those who employ them see very little of them, or know anything about them. One of the young multi-millionaires made the startling admission before the Industrial Commission a few years ago that he knew nothing whatever about the labor problem. Later on he did go to Colorado and tasted the hardships of the miners. Another son of a money king of the last quarter of a century said essentially the same thing. Think of these two men controlling and administering hundreds of millions of dollars, and confessing that they are practically ignorant of the workers and their conditions under which their profits are made. What a contrast to a recent remark of Charles M. Schwab: "I have had thousands of men to work *with* me, but I have never had a man to work *for* me." Men have no right to enjoy the fruits of labor if they do not grasp the problem of labor. This world does not exist for the profiteers, but for the welfare of humanity, and it is a misfortune that fortunes should be wrung from the horny hands of toil by those who have no interest in, or knowledge of, the well-being of the world's toilers.

"He's true to God who's true to man: wherever wrong is done
To the meanest and the weakest 'neath the all-beholding sun,
That wrong is also done to us; and they are slaves most base,
Whose love of right is for themselves, and not for all the race."

ONE phase of the working world we must not overlook. It is the process of degeneration that has been going on for centuries among the world's workers. There is an impairment of efficiency and morale among thousands of human toilers. These men lack ambition, courage and hope. They have been going from bad to worse until they are standing idle in the market place. And how does a man fall out of the regular army of workers? By irregular employment, by migrating from place to place, by living in cheap tenement houses, by visiting the saloon, the pawnshop and the brothel, in a word, by the deadly process of irresponsible thinking and doing.

THE call for workers is louder now than the cry for work. Look where you will and there is a labor shortage in the face of a labor surplus. Railroads are crippled for the want of it. Farmers cannot gather their products because of a lack of harvesters. Factories, steel plants, shipyards, stores, hotels, homes, all are sending up a cry for help. Patriotism is unavailing. High wages and short hours offer no bait. The fact that our nation has had to issue the "Work or Fight" edict, proves not a scarcity of workers, but a host of slackers.

THE great mass of idlers, loafers, tramps, as a usual thing, are produced from the class of men whom we call the common labor. And may I make a plea for the men who belong to this class—the men who go forth to their work and to their labor until the evening? The day-laborer, as a rule, cannot choose his own work; he must do what he is told to do. But he is the backbone of the world's workers. He can and does perform a very important part in the workshop of the world. Many people fail to see that there are different types of common laborers just as there are different classes of merchants, mechanics and professionals. These workmen should be as reliable, steadfast and responsible as the machinist or the man of affairs. There is no trade, business or profession that does not require helpers, and such ought to enjoy the respect, sympathy and undergirding of their superiors. There is no reason why the common laborer should not be a part of an industry, a citizen of the community, a father of a family, and a member of a club, lodge, and certainly of the Church. "You find this man by the million in our industrial and social life. He runs the bulk of our simpler machinery, operates our street cars, furnishes our watchmen, janitors, and a thousand other kinds of steady help. Upon his shoulders rests a heavy portion of our social fabric. He represents no social problem so long as he can maintain his status—except the problem of an income inadequate to provide his family with safe subsistence and a dependable future. Probably four out of every ten workmen are found in this category."

WHAT we need in every community is some responsible Central Bureau of Labor whose duty it will be to study the labor problem in all its phases, to classify the workmen as to their ability, and to furnish employers with the kind of men they want. Such a system would dovetail the industries of each locality, provide work for all and prevent the migratory spirit which is one of the causes that leads to idleness and ruin.

THE trend of industry is towards the betterment of the wage-earner. Efforts are being made to humanize industry. How to give the craftsman joy in his work is claiming the attention of the men in high places. Employers are beginning to recognize the fact that the great need of today is to sweeten the hours of toil. Humanics are as necessary to industrial and social progress as mechanics. The need is to rebuild the human contracts and to socialize the industrial fabrics. This is the core of social service. It is the real Home Mission work of the hour. The ultimate aim of Christianity is to create such a condition in human life that the strong will help to bear the burdens of the weak; that the law of love will so equalize the fruits of toil and the products of nature that every human being can stand erect, feel himself a free man, and devote himself to the service of God.

ALL this does not mean the arbitrary levelling of human society. Jesus Christ recognized the various human conditions in life, but to Him the spiritual life of the soul was more than any outward estate. In His intercourse with men He made no difference between the rich and the poor, the high and the lowly. He ate with the humble fishermen and with the proud Pharisee. He sat upon the grass with the common people and He went to the home of the wealthy Zaccheus. He taught under the blue dome of Heaven and in the royal porch of the temple. His whole life was a sublime disregard of all external things. The only aim of Jesus was that this world should be a place where all men could meet together and confess God the Father of them all. He came to break down oppression and to set the captive free. The only message of Christianity to the world's workers is that those who rule and they who serve shall come to recognize that they are co-workers with God. The Gospel of Jesus speaks not of *rights*, but of the *duties* of men, and holds forth for universal imitation the example of Christ who came in the form of a servant and gave His life a ransom for many. If the love of Christ constrains the master and servant, the employer and the employee, they will look upon each other not as superior or inferior, but as fellow-workers in the work of life. They will labor to promote the welfare of all, for love will enable men to do things which money can never pay and wages can never buy. Love is the fulfilling of the law of God.

THE Lord grant that all the labor problems of the world's workers may at last be settled like that of Laban and Jacob, in ancient times, by the erection of a memorial over them, and with the Mizpah vow or benediction upon it: "The Lord watch between me and thee when we are absent one from another." Such a vow shows mutual love, promises mutual help and fosters mutual interest. Where it is made in good faith and kept in true love, there the Angel of the Covenant will spread his wings of peace and prosperity over the Capitalist and the Laborer, and each will sacredly guard the other's welfare.



SINGAPORE STRAITS SETTLEMENT.

Woman's Missionary Society

EDITOR: MRS. EDWARD F. EVEMEYER, 29 N. THIRD STREET, EASTON, PA.

Our Flag.

Oh, Britain's flag is as fair to see
As any that Europe can boast,
And the courage that flies the tricolor of
France
Is lauded from hamlet to coast!
But there is a banner that's fairer far
Than any as yet unfurled:
Then off with your hat to the Stars and
Stripes—
The most beautiful Flag in the world.

Brave Belgium's flag has dared to float
Defiance to the Hun;
And all the world has learned ere now
What Scottish lads have done;
And Yankee grit has spoken loud
Where smoke of battles curled;
Then salute when the Stars and Stripes
go by—
The most beautiful Flag in the world!

Its crimson is bright as our heroes' blood,
For that's where its stripes were dyed;
And its white is as pure as the souls that
rose
From the rush of that scarlet tide;
And the stars on its blue stand for cour-
age and right
Wherever our Flag is unfurled;
So fight for it, die for it, live for it, you—
It's the most beautiful Flag in the
world!

—Jean Fraser MacDonald.

The League of Nations is rooted in the Gospel. Like the Gospel, its objective is "peace on earth good will toward men." Like the Gospel its appeal is universal.

Save Protestantism in France by Saving Children.

WHILE attending divine service at the Church of the Covenant, Washington, D. C., last summer, on "Bastile Day," the pastor, the Rev. Dr. Wood, declared among other nugget statements, "France has been asleep on a pillow of vipers too many years, spiritually, but this war has enabled her to find her soul." Speaking of the people as a whole, France is Catholic—men infidelic and women following religion so superstitious, that it must and does fail to nurture character and faith that makes a nation able to endure morally. It is that thin, but virile vein of Huguenot blood upon which the democratic Christianity of the new era builds its hope.

Through the War Emergency Campaign the facts are being brought before the people of the Churches, but for the sake of emphasis allow a paragraph from the literature circulated to stand out distinct and separate from its setting that its importance may be digested by careful thought and reasoning—
France and World Missions

The other Latin countries of Europe are probably influenced more by France than by any other country in the world. The same is true of the Balkan countries. Missionaries report to us that no Protestant Church in Europe or America, in proportion to its resources, is conducting a finer piece of foreign missionary work than the Protestant Church of France.

Strategic parts of the Levant are open to these influences. France holds a position of unique power among the people of Russia. France is on the border of

the Moslem advance. From this point, therefore, we make our approach into Africa and Asia.

There are in Paris about 8,000 foreign students from thirty different nations, who will carry back to their own countries the spirit which is imparted to them while in France. Is it not of the highest importance that they should appreciate the significance of the Huguenot spirit and service?

As a great measure of missionary strategy we must empower Christianity in France.

As members of the Church we will all give generously to the rehabilitation of Protestant Christianity in France and Belgium, but as women, members of the Woman's Missionary Society, there comes another appeal even closer, it goes straight to every woman's heart—to save a child. How well the women who heard Mrs. Peabody at Chambersburg Summer School of Missions, last June, will remember how she laid this on our hearts—“Save Protestantism by saving a little French war orphan.” After that “Evening in France” the Reformed women gravitated earnestly to the “Camp” of our denomination out under the trees, and there in the impressive beauty of lovely summer night, warmly discussed the directness of this appeal to us, we who counted ourselves rich by representing a faith in which so many noble women of France had given their lives. Madam Sailleus, most wholesome type of French Christian womanhood, by her presence and words added to the desire to act. The result was an action to support five French orphans.

But this is so small. It seems, however, as a sanction on the part of the Woman's Board for this work. From news items in the *World* and *Messenger*, it is evident that this worthy cause is beginning to have a hearing. It is a “special gift” and should be sent through the regular channels up to the General Treasurer, who in turn sends it to Mrs. Abraham R. Perkins, 302 West Upsal Street, Germantown, Pa., Treasurer of the American McAll Association. There is scarcely a city of any size where this interdenominational society that we call the “McAll Mission” is not organized; many of our women are officers and members. This is the channel through which to do your woman's work. It is an authorized agency both in France and America. Every society ought to do something. Thirty-six dollars supports one child one year. The McAll Association, 1710 Chestnut Street, Philadelphia, will send the name of a child with whom correspondence may be opened. While there are those who will wish to have their own orphans, yet a group may form a circle as large or as small as they choose and send in through *one name and address*.

The Scripture is rich in promise of blessing to these who remember the fatherless, and in this case, the fathers and mothers of these children of France who “by their unmeasured sacrifice and devotion of her manhood and womanhood” gave their bodies a living sacrifice to block the path of despotism. Strong Fathers! Sheltered Mothers! Happy Children! *What are you doing in return?*

Thirty-six dollars a year, added to the small allowance of twenty cents a day given by the French Government, will support a child in its mother's home.

Could you better invest \$36.00 a year? Support a war orphan in its home. This is an opportunity—do not lose it.

Making the World Fit.

Those of us who have long believed that national efficiency would be promoted through temperance rejoice to see the fruition of our labors in the ratification of the amendment to the constitution prohibiting the manufacture and sale of intoxicants in America. During the war we have learned as never before that the safety of the world depends upon a strong and clean manhood and Congress authorized the establishment of zones around all training stations for the men coming into the army and navy to produce wholesome environment and freedom from temptation for the young men upon whom the nation leaned in its hour of need. We owe the same responsibility to the young men who shall with these valorous fighters help to win a greater victory over every evil that menaces conservation of manhood.—*Hon. Josephus Daniels, Secretary of the Navy.*

No Place for a Service Flag.

"What is going to occur when the soldiers come back home?" everyone is asking now. What did happen in one case is told by a prominent South Carolina woman.

My son enlisted early in the war. When he left home we equipped him with all of the comforts and sent him away as cheerfully as possible.

By and by, under the selective service act, the orphan colored boy, who had grown up in our household, was called to service. When it came to the point of making out his papers, providing for his insurance and for the funds that he would send back home, there was no near relative to whom the papers could be made. I consented to do this and to keep all carefully for him until he should return.

We also equipped him with comfort kits, and sent him away in a manner equal to that of any of our own boys. Just before leaving, this colored boy turned to me and said, "Miss Mary,

thank you for all these things you have done, I am glad you are going to take care of my money and my insurance, and I hope to come back home after the war is over. You have a service flag up for Marse Frank, I was wondering who would hang up a service flag for me."

"I'll hang up a service flag for you."

And when he went away I put a service flag on the kitchen door.

By and by my son came back on a furlough and just before he had to return we were walking together out through the garden. When he saw the flag he said, "Mother, who is that for?"

"That is the colored boy's service flag."

My son looked at the flag and looked at me. Without a remark he turned, took the flag from the kitchen door, walked to the front of the house, placed the flag by his own, and coming back, said, "Mother, a service flag for a United States soldier is not to hang on the kitchen door."

I'm convinced that after the war the white soldiers and the black soldiers will have a program of settling the question that is not now possible for us to understand.—*Association Men.*

Ruth's Donation Party.

This is the title of one of the newest dramatic publications by the Missionary Education Movement. It is designed to present the cause of child laborers—the hard, dark lot of the little girl and boy who shuck oysters, pick cranberries, make flowers, work in cotton mills at an age which robs them of childhood and preparation for life, and then on scant wage at that. Is it right?

As the labor question presses for adjustments and betterment, this sketch will be found quite forceful in its message. It is prepared for use with the "Path of Labor" and "Jack of All Trades." Price, 15c. Visualize the industrial message. It is simple and easy to present.

Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Around the Literature Table.

MRS. IRVIN W. HENDRICKS.

DID you ever, in days long gone by, play that game "All Around the Mulberry Bush"? Well, the game to-day is "All Around the Literature Table." The point in this game is to become familiar, in a brief period of time, with all that one sees on the table; so that a similar supply may be ordered for one's own missionary society and Literature Table.

Some who are very familiar with the game can't seem to see much that is *new* on the table, at first glance, then some one takes up a good sized volume and says—"Anti-Saloon League Year Book—why, I haven't seen that on the table before, and here is a bunch of leaflets underneath it. What are they about?"

The leader of the game announces that the year book and leaflets all contain interesting information concerning "Americanization," and that is a subject vital to Church and State and should be taken up for earnest study by every Woman's Missionary Society in our land. The topmost leaflet in the bunch, she adds, is "Soldiers of Christ," published by our Board of Home Missions for use on Home Mission Day, November, 1918. From this leaflet we learn that there are three million immigrants in America who cannot understand the English language, and that nine million read almost exclusively foreign language newspapers. If you would learn somewhat of the ideals of many of these papers, read this article by Samuel Hopkins Adams, found in *Everybody's Magazine* for December, 1917.

No less than 150 newspapers in foreign tongues are printed in New York—Socialistic, and anti-Socialistic, Anarchistic, Zionistic, or anti-Zionistic. San Francisco has eight Oriental newspapers,

all dailies, that are the wonder of the journalistic world. Four of these papers are Chinese and four Japanese. Between these two cities, from coast to coast, may be found newspapers in many tongues and in many shades of loyalty and disloyalty.

In his last message to the American people Colonel Roosevelt said: "There can be no divided allegiance here. Any man who says he is an American, but something else also, isn't an American at all. We have room for but one flag, and this excludes the red flag, which symbolizes all war against liberty and civilization, just as much as it excludes any foreign flag of a nation to which we are hostile.

"We have but room for one language here, and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding house, and we have room but for one soul loyalty, and that is loyalty to the American people."

In these days of rampant Bolshevism and anarchy on the continent of Europe, the Sinn Fein in Ireland and sympathizers of all of these scattered over the world, the Church must be up and doing. A "safe and sane" America we can have only through the *stabilizing* influence of the Christian Church. The world seems to be losing its equilibrium and may have difficulty to regain its normal balance.

If America would hold her poise she must learn that "Christ is the sum and center of all excellence" and much of the *real* Americanizing must be done through the Church.

Americanization, therefore, is a vital subject for our Missionary Societies. Get into touch with the foreign women of your locality. *Start classes in English.* While teaching them our language, help them to acquire a knowledge of our manner of living. Many of our large manufacturing plants have excellent schools for teaching English to foreign men, notable among them being the one at the Ford plant in Detroit.



MISS ESTHER SELLEMEYER.

These schools do not help the woman in the home to overcome the language barrier. This is where the women of the Church might do a work that would promote American ideals and at the same time make life more comfortable for those who are strangers in the land and are perhaps longing for our sympathy and friendship. May it never be said of us—"I was a stranger and ye took me not in."

By giving our own country the highest service of which we are capable, are we most truly serving the world. This strengthening of the home base is the only true approach to internationalism.

Americanization literature may be had from the "National Americanization Committee, 29 W. Thirty-ninth Street, New York, N. Y.," and in many of our magazines and papers may be found much of interest on this subject. So there should be no difficulty in arranging for one or more of our missionary meetings this year to be devoted entirely to it.

The Pageant, "Christ in America," that you see on the table, has been rendered by a number of our societies, and many more should stage it as a part of their Americanization publicity work. It is published by the "Literature Committee of the W. M. S., Lutheran Church, Columbia, S. C. (Price 10 cents).

The time allotted for the game has passed and all hasten away to teach it to others.

Thank Offering Department

MRS. ALLEN K. ZARTMAN
1354 GRAND AVENUE DAYTON, OHIO

Message to Thank Offering Secretaries.

ON account of the prevalence of the influenza, and the necessary precautions placed upon all church activities, the time for the annual thankoffering services was extended.

Now, however, since conditions are improved, we want to ask that Thank Offering secretaries, local, Classical, and Synodical, shall resume and complete the work of the year.

Classical reports should be in the hands of the Synodical Secretaries by the 15th of February, so that the Synodical reports can be sent to the General Synodical Secretary by the 1st of March.

Enroll every Classis in your Synod and place opposite the names the number of boxes used, filling out the other spaces as indicated on the blanks. If any Classis is not organized for missionary work, mark it unorganized. Send to Mrs. C. A. Krout, Tiffin, Ohio, for the report blanks if you have not already received them.

According to the roster in the *OUTLOOK OF MISSIONS*, there are many newly appointed Secretaries. It would be well if all such would send to Mrs. Krout for the leaflet called "Suggestions for Thank Offering Secretaries." They will be helpful in gaining a knowledge of the duties of the Secretary.

We are all desirous that this department shall grow, and in order to realize the fulfillment of our wishes, we must all begin now to make the annual canvass for the placing of boxes, and to work up the interest. It is a matter of very great importance that all get started at once, and not delay until the year is half gone. Every Classical Secretary should know all her local Secretaries, and every Synodical Secretary should

know all her Classical Secretaries. These close relationships will promote good will and a genuine interest in the work of the department.

Secretaries, please send all orders for boxes to Mrs. Allan K. Zartman, 1354 Grand Avenue, Dayton, Ohio, and do not neglect to tell the name of the Classis to which you belong. This will save much time and trouble. We have been glad to enroll many of the Secretaries in our prayer league. The pledge is, "Every day a gift and every day a prayer" for the deepening of spiritual life and for the growth of our department.

There are still some from whom we are expecting to hear. In a recent letter from Mrs. Flora Sommerlatte, the Thank Offering Secretary of the Synod of the Southwest, she writes, "There are two classes in our Synod which are not organized for missionary work. I hardly think that any one has ever offered them the Thank Offering Box, and if you think best, I shall be glad to get in touch with some of them. I have often thought that if we could introduce the little boxes, and get them to have a Thank Offering Service, it might awaken an interest in missionary work, and eventually lead to an organized Women's Missionary Society."

Mrs. Ella Guy, Thank Offering Secretary from Mercersburg Classis, writes: "Please send me 300 Thank Offering boxes. I have decided to push a little harder the Thank Offering end of Mercersburg Classis. I have such fine results by simply asking people to take the little boxes. I have never been refused."

These are encouraging letters and certainly have the right ring.

"Push a little harder." Let us all take it up and get so busy that those who witness our enthusiasm may wonder what it's all about. And then when we get their attention let us tell them all about it. Talk about it, think and plan about it, and pray about it; for the largest thank offering in 1919, for the best organized department under the direction

and management of the very best qualified Thank Offering Secretaries. "Push a little harder."

America Speaks.

I am the refuge of all the oppressed,
I am the boast of the free,
I am the harbor where ships may rest
Safely 'twixt sea and sea.
I hold up a torch to a darkened world,
I lighten the path with its ray.
Let my hand keep steady,
And let me be ready
For whatever comes my way,
Let me be ready.

Of better than fortresses, better than guns,
Better than lance or spear
Are the loyal hearts of my daughters and sons,
Faithful and without fear.
But my daughters and sons must understand
That Attila did not die.
And they must be ready,
Their hands must be steady
If the hosts of hell come nigh,
They must be ready.

If Jesus were back in the earth with men
He would not preach to-day
Until He had made Him a scourge and again
He would drive the defilers away.
He would throw down the tables of lust and
greed
And scatter the changers' gold.
He would be ready,
His hand would be steady,
As it was in that temple of old,
He would be ready.

I am the cradle of God's new world;
From me shall the new race rise,
And my glorious banner must float unfurled,
Unsullied against the skies.
My sons and daughters must be my strength,
With courage to do and to dare,
With hearts that are ready,
With hands that are steady,
And their slogan must be prepare.
They must be ready.

ELLA WHEELER WILCOX, in *New York Times*.

Thank Offering Service.

December 8th, 1918, was observed in Trinity Reformed Church, Gettysburg, Pa., as Missionary Sunday. At the morning service, Mr. Joseph S. Wise, Treasurer of the Board of Home Missions, gave a very interesting talk on "Missions."

In the evening, the W. M. Society held their Thank Offering service, using the Thank Offering leaflet. The contents of the little boxes, placed on a table by the members, amounted to \$23.39.

THE PATH OF LABOR

THE CALL TO SERVICE

MRS. F. G. HAY.

ORGANIZATION is to-day taking a great place in the field of labor. There are "Unions" in the hamlet and the city, and their combined forces form a power that must be reckoned with by the employer. The wishes of the few are dominated by the many, so oft times the great labor union does not seem to stand for all that is best. On the other hand, better working conditions and higher wages often are brought about by the union. In the Federation of Labor a membership of 2,371,434 was reported in 1917. The influence of this large army of people has been sought by the liquor element.

The war has largely decreased the number of immigrants coming into our ports. The nations at war called home reservists by the tens of thousands. These men had largely formed our armies of common laborers. Each year the raw immigrant takes the place of his brother who had "come over" perhaps the year previous, but had gone on to a higher plane of labor. Man labor seemed inexhaustible as long as this steady influx kept up. Suddenly all this changed. Europe needed her fighting men, and the United States was short of men. About this time our country entered the war, our able-bodied men were called to camps or overseas. Thus a greater shortage was created among trained laborers, and others who have had experience or are teachable are promoted to the positions of those gone, and so the shortage of unskilled labor continues.

Simultaneously with the lessening of immigration and the formation of the new United States Army industry became greatly stimulated. Munition and gun plants were needed, food was necessary not only for our country, but for our Allies. A vast army of workers were needed. Women entered the untried fields of labor, and became an important factor in the industrial system of the country. Since early colonial days women have worked in factories. In 1794 Trench Coxe called attention to the fact that woman's labor must not be overlooked in building up the industries of our country. The census of 1910 showed that 8,075,779 women were employed, the largest number being in domestic service. At the present time thousands more are in all lines of industry, from street car conductors, elevator girls to farm laborers, etc. These conditions will be somewhat changed by the return of our soldiers, but an army of industrial women workers will always be with us. The larger part of them is entirely out of touch with our churches. What responsibility have we, the women of missionary societies, for the churching of these women? There can be no doubt of the spiritual barrenness of most of these lives. The Y. W. C. A. does reach some, and does brighten their lives, but what is the Church doing? There is need of a different relationship between the Church and industry. Our men, the capitalist and the laborer, have stood shoulder to shoulder in the trenches, have become brothers during this great war. What a lesson this should be for the women! Until this realization has come to Church women the work of missionary societies will fail in the duty that lies nearest, that of reaching the woman of industry.

Our societies ought to formulate some plan of work that would appeal to these women. We the individual members of the societies ought to seek out these women and be their friends. It is a wonderful field, because so untouched. An entirely new trail must be blazed, and we can do it only by the grace of God. We have our work in foreign lands well organized, the foreigners in our country are being reached, there are numerous mission churches, but here are thousands of girls and women seemingly not being reached by any uplifting influence. We will need a new program of service. We must show them that we love them by our gospel of brotherly love and kindness, we must translate our preaching into doing, and lead them into the truth of the blessed Gospel.

Comment on The Path of Labor.

MRS. F. G. HAY.

THOSE who selected the subject, "Christianity and the World's Workers," for study for 1918-19, chose better than they realized, for today Labor is a question of vital importance to civilization. At the sessions of the Peace Conference in Paris, one of the first matters for discussion was international legislation on labor. In these days of readjustment much careful thought and perhaps no little anxiety will be devoted to this subject. It is eminently fitting that our women will be studying the question from so many angles as are presented in our text book, "The Path of Labor."

M. Katharine Bennett (Mrs. Fred Smith) the author of this first chapter, is a native of Englewood, N. J., a graduate of Elmira College. She has been actively interested in Home Missions, first as a member of the Women's Board of Home Missions of the Presbyterian Church in the U. S. A. and since 1909 as its president. In January, 1917, she became president of the Council of Women for Home Missions. She is also a member of the Advisory Council of the Liberty Loan Committee and Chairman for a Woman's Committee of the Council for National Defense. She is the author of pamphlets on Home Mission and College Settlement Work, and has written on the Social Question.

In Genesis 3: 19 we read: "In the sweat of thy face shalt thou eat bread till thou return unto the ground." This describes the common condition of mankind. The few who, with a comfortable competence are exceptions to this rule, do not alter the truth.

For most of the human race life is made up of days of toil and hours of weariness. For the many the question of paramount importance is the struggle for shelter, clothing and food; it drags down life's larger impulses and hampers the yearning for higher and spiritual things. Those who work for wages that



HOW THEY TOIL IN CHINA.

barely cover life's necessities so outnumber the well-to-do that their problems become the problems of the nation.

Fifty million of the people of the United States, one-half of the population, live in communities of less than 2,500 inhabitants, hence labor's problem is not a sectional one, confined to one part of the country, but is the problem of the city, the small town, and the rural region. During 1916-17 the labor question has been second only to the interest all have felt in the war. The unrest, always present among laborers, was of keen importance to the whole country because of the need of production. Industries were overwhelmed with war work, inexperienced workmen and in many instances women filled positions which had been held by those called into the service of our country.

Now since the armistice is signed the conditions are changing, factories are resuming work on contracts interfered with by war orders, men are returning, and receiving former positions. Thus new problems are confronting us. Those who filled these positions during the war will be forced to other work, not a few perhaps joining the great army of the unemployed. The final adjustment of all in employment is a great problem growing out of the war.

Akron, O.

Women and the New World Order.

BY MISS HELEN BAREIS.

AT the recent Foreign Missions Conference of North America, an entire morning session was devoted to women's work under the above caption. Five aspects of the subject were considered by as many women, each an expert in her particular line.

Most of us have learned to know and love Miss Margaret Burton through Women Workers of the Orient, the text book for women's missionary societies for the present year. But it was an added pleasure to look into her animated face and hear her tell of her many personal experiences.

Mrs. Charles H. Fahs, of Morsemere, N. J., contributed many valuable suggestions on "The Religious and Missionary Training of Our Children." She considered as most inadequate the present methods used in teaching Missions in the Sunday Schools and kindred organizations. She advocated a longer period of religious and missionary instruction on Sundays, a study of missionary heroes of other denominations as well as our own, and the beginning of the practice of true stewardship methods by encouraging the child to give a part of his own earnings or allowance for Missions.

Miss Margaret Frame, a teacher of the Tungchow Mission in China, spoke on "The Training of Children Under Non-Christian Faiths," emphasizing especially the difference in the general background of the home surroundings and society in general between the foreign field and the home land. A teacher in our country is perhaps more than we may realize dependent for her success upon the general attitude of her constituency; while in China, if she is eminently successful, she may be considered to be so in spite of the sentiment of the community. In our land not every one is honest, yet honesty is almost universally considered a virtue, but in China so much cannot be said.

Mrs. Daniel MacGillivray, of Shanghai, a representative of the Presbyterian

Church in Canada, spoke of "Literature as a Means of Help for Children in the Foreign Field." After portraying to our minds just how much pleasure and benefit the children in the homeland derive from the use of pictures and books of all kinds suited to their age and intelligence, by contrast she then made us feel as never before the absolute lack of literature for children of all ages in China, and the pity of awakening their minds and teaching them to read the printed page only to find when they have learned to read that there is nothing to read. She said, so far as she had been able to discover, there is but one child's book published in China, so the mother has no difficulty in deciding which book to purchase when she wishes to give a gift to her child.

Mrs. E. C. Cronk, in her inimitable manner, next spoke of some of the tasks confronting Christian women of to-day. She said the statement of her subject itself exemplified somewhat the changes taking place in the sphere of women. She said a hundred years ago her subject might have dealt with the rights and sphere of a Female Benevolent Association; fifty years ago it might have applied to the Ladies' Mite Society, but today The Challenge of the New World Order to Christian Women exemplifies the spirit of the times, and the place woman is taking in fulfilling the great world task.

At a later session when the Conference was planning a campaign for recruits for the Foreign Field, Mrs. Henry W. Peabody told of plans already adopted at the Federation of Women's Boards for Foreign Missions for enlisting the vigorous, experienced young women now engaged in war work, for the great adventure, the Foreign Mission field. The plans spoken of were received enthusiastically by the Conference and it is hoped that the Christian women will not be found wanting in meeting the challenge to the new world order and its demands, but may rise to each emergency whatever the call and the need may be.

Canal Winchester, O.

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY MILTON, PA.

Mission Band Program.

March.

BIBLE TOPIC—*Stories about Jesus.*

Memorize the Lord's Prayer.

Missionary for the month, Rev. Allen K. Faust, Ph. D.

Use OUTLOOK OF MISSIONS and *Everyland.*

First Week.

Stories about Jesus. I. Calling Disciples. Math. 4: 18-22.

Pray for the immigrants.

Talk about our work at Ellis Island.

Study "Stories of Brotherhood." "The Man Who Brought Sunshine to Children," page 1-8.

Read about Dr. Faust first week.

Second Week.

Stories about Jesus. II. His Care for the Helpless. Mark 2: 1-12.

Pray for our work among the Jews.

Talk about our Jewish work in Brooklyn.

Study "A Garbage Man Who Was Proud of His Job," page 9-15.

Read about Dr. Faust second week.

Third Week.

Stories about Jesus. III. His Care for Children. Mark 10: 13-16.

Talk about our work among the Winnebago Indians.

Pray for our work among the Indians.

Study "A New Kind of Policeman," page 16-20.

Read about Dr. Faust third week.

Fourth Week.

Stories about Jesus. IV. His Care for a Blind Man. John 9: 1-7.

Who are the Bohemians? Why do they need our help?

Pray for our work among the Bohemians.

Study "A Judge Who Loves Even Bad Children," page 22-28.

Read about Dr. Faust fourth week.

Fifth Week.

Stories about Jesus. V. His Care for the Hungry. Math. 15: 32-39.

Learn about our Japanese work in San Francisco.

Pray for our work among the Japanese.

Study "A Woman Who Made Nursing Beautiful," page 29-35.

Review the missionary for the month.

Notes.

Beginning with March we again suggest the use of the study book, "Stories of Brotherhood," by Harold B. Hunting. This book was used in our studies last September and October, but as our Bands were not in session on account of the epidemic and the material contained in this book is invaluable, we again suggest its use. Our leaders will find splendid opportunities for linking up the Bible topic and the studies this month. Let us make the most of these fine character sketches. Order from the Mission Study Department, 304 Reformed Church Building, Philadelphia.

Some of our Bands are working along Increase Campaign lines and are reporting some splendid additions in membership. Why cannot every Band fall in line and find new members?

Mission Band Pins are two cents each. Order from the General Secretary.



Our missionary for study in the month of March is Rev. Allen K. Faust, Ph. D., of Sendai, Japan.

First Week.

Dr. Faust is a native of Pennsylvania. He has never lost his fondness for the spirit of the founders of this great State. Like many ambitious boys, he had his dreams for a good education. He did not think the work too hard to go through all stages of an all round intellectual training from the academy, to college and into the Theological Seminary. Indeed, he was not satisfied with this mental outfit, for while at home on his first furlough, he took a post-graduate course in the University of Pennsylvania and received the well-merited degree of Doctor of Philosophy. We hope many of the young people who may read these facts will catch the spirit of Dr. Faust and attain to the same degree of well-equipped leaders in the Church, the Nation and the World.

Second Week.

It was in the year 1900 that Dr. Faust heard the call from Japan, and gave heed to it. He with his wife were solemnly set apart as messengers of the Gospel at a service held in the

chapel of the Theological Seminary at Lancaster, Pa. In August of the same year they set sail for Japan and reached Yokohama September 3rd. It will be of interest to have him relate his first impressions. He found Japanese life most favorable. The natural scenery and the vegetation of the Empire was beyond description. He believed that the Church of Christ even then had a great work to do in Japan.

Third Week.

Dr. Faust spent a number of years in profitable service as a teacher in North Japan College. He was a favorite among the boys in the school. He took great interest in the social conditions of the people, especially in regard to improving their health. He wrote a very able treatise on the "White Plague," which has been such a great enemy to the people in the Orient, and especially in Japan. Such was the influence that this book has created that Dr. Faust is well known all over the Empire. It also resulted in the forming of an Anti-Tuberculosis Society, in which many natives and foreigners are now taking an active interest. Dr. Faust's book on Sunday School methods has also become very popular.

Fourth Week.

About four years ago Dr. Faust became the Principal of the Miyagi Girls' School at Sendai, Japan. The number of teachers in the school is 31, of whom 5 are American and 26 Japanese. There are 222 pupils, most of whom are Christians. The chief aim of the school is to give the young women of Japan a good education, based on the teachings of Jesus. The subjects taught are the same as in the government schools, but special emphasis is laid on the study of the Bible and of music and English.

While Dr. Faust is a teacher, he is one of our strong evangelistic workers. He realizes that the great obstacle to the rapid growth of the Church is the place that woman occupies. All the more he feels in his school work the need of preparing the students to become Christian wives and mothers, and believing that "the homes of a nation are its strongest forts."

(Continued from Page 75.)

cries of those people over there became finally a matter of conscience with our Yocho Station; and now Hwa Yung stands in the list of our outstations. We



ELDER GEORGE F. BAREIS AND RICHARD FAUST,
SON OF DR. FAUST.

(Picture taken at the Allentown College for Women.)

have a number of boys and young men from that city in the Lakeside Schools. They are happy; because their people are to have the Gospel preached unto them. **VICTORY IN CHRIST.**

Again, do I feel like shouting **VICTORY**, as the report is sent to you that fourteen splendid young fellows are preparing for Church membership at Lakeside. Three of these were for years the object of intense special prayer. Yes: **VICTORY IN CHRIST.** Who can keep from singing?

In a few weeks we shall indeed have cause for joy when in a special Christmas service we will once more point to the **WORD MADE FLESH.** Then may you all, dear friends, rejoice in Him who giveth us the **VICTORY.**

Yocho City, China.

A Corrected Classical Directory.

The following is the corrected list of officers of the W. M. S. of Reading Classis as sent us by the new President:

Pres., Mrs. J. L. Roush, Esterly, Pa.; 1st Vice-Pres., Mrs. Hiester; 2nd Vice-Pres., Mrs. Scott Wagner, 453 Douglass St., Reading, Pa.; Rec. Sec. Miss Jeannette Althouse, 1608 Center Ave., Reading, Pa.; Cor. Sec., Mrs. Elmer Moser, 221 Chapel Terrace, Reading, Pa.; Treas., Mrs. John Moyer, 611 Washington St., Reading, Pa.; Thank Offering Sec., Miss Edith Winters, Mt. Penn, Pa.

THE QUESTION OF THE HOUR!

Is Your Church Helping To Solve It?

“CHRISTIANITY AND THE WORLD’S WORKERS”

WATCHWORD: Christianized Industry the Hope of Democracy.

YOUNG PEOPLE’S STUDY CLASSES

Ancient Peoples at New Tasks. By Willard Price.

A graphic description of the industrial life of South America, Japan, China, the Philippines, India, and South Africa. The relation of Christianity to the needs and opportunities among these workers. Price, cloth, 60 cents; paper, 40 cents, prepaid.

The Gospel for a Working World. By Harry F. Ward.

A fresh and stimulating discussion of the industrial situation in the United States. The Home Mission task before the Christian forces in applying the Gospel to conditions and relations in the world of work. Price, cloth, 60 cents; paper, 40 cents, prepaid.

SENIORS

Men and Things. By Henry A. Atkinson.

Price, cloth, 60 cents; paper, 40 cents, prepaid.

INTERMEDIATES

Making Life Count. By Eugene C. Foster.

A splendid vocational book from the Christian point of view. Price, cloth, 60 cents; paper, 40 cents, prepaid.

JUNIORS

Stories of Brotherhood. By Harold B. Hunting.

Fifteen biographical stories of men and women whose lives have been spent in service to others in home and foreign lands. Well illustrated. Price, cloth, 50 cents; paper, 30 cents, prepaid.

Picture Sheets for use with “Stories of Brotherhood,” 12 cents, prepaid. Titles: “Work Around the World,” “How We Are Fed,” “How We Are Clothed,” “How We Are Sheltered.”

PRIMARY

Helper Picture Stories.

A set of six pictures, about 10 by 12 inches, with a booklet of stories. Suited especially for platform use. Price, 30 cents, prepaid.

Friends of Ours. By Elizabeth Colson.

A story-book for older Primary children, showing their dependence on the people of home and foreign lands. Well illustrated, attractively bound, suitable for gift book. Price, cloth, 75 cents, prepaid.

NOTE—Suggestions to Leaders on texts above Primary Grade will be supplied free of charge to prospective leaders.

TEXT-BOOKS FOR WOMAN’S MISSIONARY SOCIETIES

SENIOR AND JUNIOR STUDY BOOKS

Published by the Central Committee on the United Study of Foreign Missions

Women Workers of the Orient. By Margaret E. Burton, author of “Comrades in Service.” 240 pages, 16 illustrations. Paper, 35 cents; cloth, 50 cents. Average postage, 7 cents.

Jack and Janet in the Philippines. A sequel to “Around the World with Jack and Janet.” By Norma Waterbury Thomas.

128 pages, 32 illustrations. Paper, 30 cents; cloth, 50 cents. Postage, 5 cents.

NEW PUBLICATIONS OF THE COUNCIL OF WOMEN FOR HOME MISSIONS

The Path of Labor. For Seniors.

A survey of present-day Labor conditions and the responsibility of Christianity for the World’s Workers.

Jack-of-All-Trades. For Juniors. By Margaret Applegarth.

A true story of the Little People Who Work. Bright, interesting and just the book you want for your children.

Teacher’s Manual and Supplement, and a Take Home Surprise Envelope.

The Senior Book costs 57c. cloth, 40c. paper (prepaid); the Junior Book, 45c. cloth, 29c. paper (prepaid); Supplement, 5c.; Manual, 10c.; Take Home Envelope, 10c.

Send orders or inquiries to

**Mission Study Department, Reformed 304 Church Building
Fifteenth and Race Streets, Philadelphia, Pa.**

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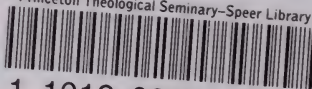
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